

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

'THE most noticeable feature of present-day Church life everywhere is the twofold desire for unity and for a re-statement of the faith.'

With these words Principal Alexander MARTIN, Moderator, opened the General Assembly of the United Free Church of Scotland this year, and with these words he closed it. The opening address was on Unity, the closing address on Creed. Both addresses are now issued under the title of *Assembly Addresses on Church Unity and a 'Fundamentals' Creed* (Edinburgh: Macniven & Wallace; 1s.).

Of the two addresses the more important to those who listened to them was the first, to those who read them it will be the second. In the first address Principal MARTIN said something, in the second he seemed to say nothing. Yet in the second, as we now see, he said more than in the first, and what he said is of more pressing importance.

Can anything be of more pressing importance than unity? Those who are in the heart of the 'Negotiations for Union' will say no. But they are wrong. Belief is more than unity, and comes before it. We heard much during the war about the trouble which the divisions of Christendom gave to the soldier. It was a popular argument,

for it cost the soldier nothing, and it was unanswerable. But the more penetrating padres discovered that there was little in it. When they reached the soldier's real mind they found that what kept him from Church attendance was either selfish indulgence or unbelief.

It was generally self-indulgence. 'A long lie in the morning' was a more potent instrument for the emptying of the Churches than all other causes combined. But the better men, the more thoughtful, the more responsible men, were found to be absent because they were out of touch with the Church's creed. And there is not a padre now but acknowledges that the first necessity is to enable these men to see that the creed of the Church they are invited to attend is both intelligible and credible.

But, first of all, it has to be a creed. A form of words may be constructed which any man could understand and believe, but which would demand nothing of him. That would not be a creed. For a creed is not assent to a form of words, it is consent to a way of life. And the acceptance of the creed involves the will to live it.

Then it must be both credible and intelligible. Principal MARTIN does not find a single historical creed either credible or intelligible. Not that the

is inconsiderate of the past. Not that he is ungrateful to the Fathers. Not that he is indifferent to the value of 'Quod semper quod ubique quod ab omnibus.' He is ready to receive from the past all that the past can give him. But it cannot give him a credible or an intelligible form of belief.

For every past effort at the formation of a creed suffered from a vital defect. It rested upon a theory of revelation which is not now acceptable. To all former framers of creeds revelation consisted of a body of truths given once for all and found in Scripture. These truths had to be arranged and interpreted, and according to the variety of ways in which they could be arranged and interpreted was the variety of the creeds. To us revelation is a very different thing. It is 'the progressive manifestation of the Living God in His essential character of righteous grace, in the history and experience, first of the Chosen People, and finally of Jesus Christ, together with the reaction of inspired minds and hearts upon the whole wonderful process.'

Now the first thought, on facing this new situation, is that the forming of a creed must be a much more difficult task than it used to be. It may even be a question whether on such a basis a creed can ever be formed. It will certainly be urged that no creed formed on this idea of revelation can become the instrument of discipline.

But it is not as an instrument of discipline that a new creed is called for. It is as an instrument of comprehension. Such a creed it must be as men can accept who are Christians—not such a creed as will exclude them unless they are Christians of some particular cast of mind or round of experience.

Dr. MARTIN sets out to find this creed. Two modern creeds arrest his attention. The one is the famous short creed of the late Principal James Denney: 'I believe in God through Jesus Christ His only Son, our Lord and Saviour.'

Dr. Denney was confident that that creed 'would "be the inspiration and the standard of all Christian thinking." In particular, it was meant to serve as "the symbol of the Church's unity . . . safeguarding everything which is vital to New Testament Christianity, including everything which ought to have a place in a fundamental confession of faith," and composed of terms which "are the only basis of union broad enough and solid enough for all Christians to meet upon."'

But Principal MARTIN is not content with it. He is not prepared to break with the past so utterly. He doubts if it is wise to ask the Church in any age to reduce the expression of its faith to such a minimum. And after all it is not intelligible without much explanation. 'A few words only,' Dr. Denney thought, are needed to explain everything in it, but 'in point of fact several pages, even of his compressed argumentation, are occupied in its exposition and defence.'

The other creed comes from the Presbyterian Church of England. 'Our English brethren,' says the Moderator, 'have shown themselves more adventurous in their intromission with doctrine than we have been. Having some thirty years ago made bold to draw up a series of *Articles of Faith* designed to summarise "the general system of doctrine which finds more or less full expression in . . . the long series" of Protestant Confessions, they have more recently made a further advance upon this. It is embodied in the Service for the Ordination of Ministers, and the procedure is as follows. As is most natural and right, occasion is taken of such a service to make public the Church's testimony to Christian truth, in the form, that is, of her traditional standards, along with the later summary referred to, as indicating generally the scope of her teaching and practice; there being coupled with this the recognition of liberty of opinion with regard to non-essentials, and also of the right and duty of the Church to interpret and modify all such doctrines and formulas as the living Spirit of Truth within her may direct. Next,

the ordinand is asked to accept these standards, "believing the substance of the Christian faith therein contained," and consenting to their application as a disciplinary instrument, should need arise. And, finally, he is required personally to own, and to undertake faithfully to proclaim, "the Gospel of the Love of God," defined as that "wherein He freely offers to all men forgiveness and eternal life, and calls them into the fellowship and service of His Kingdom through Jesus Christ, His only begotten Son, who died for our sins, rose from the dead, and is alive for evermore."

Is Dr. MARTIN content with that creed? Yes, as 'partial and temporary.' 'The claims of the past and the rights of freedom are admirably combined in it; the chief use remaining to the Church's traditional standards is acknowledged explicitly; and, above all, the preacher is furnished with a message, in which is wrapped up the essence of New Testament religion, and which he pledges himself solemnly to make the burden of his teaching to his fellows. That, I submit, is a happy, if only partial and temporary, adjustment to have reached. And it compares favourably with most attempts which have been made elsewhere.'

But it is evident that Dr. Denney and the framers of the English Presbyterian creed had two very different objects in view. The English Presbyterians aimed at constructing a creed which should include all the fundamental doctrines of the Presbyterian Church, Dr. Denney a creed which it would be sufficient for every man who called himself a Christian to profess. And so, if Dr. Denney made a mistake, it was not in reducing his creed, it was in not reducing it enough.

The creed which marks a man a Christian may be very short indeed. For the virtue of the Christian religion is that it brings a man into unity of will with God. A sufficient Christian creed therefore would be this: 'I believe that through faith in Christ I am brought into communion with God.'

That is a creed. It is not consent to a form of words; it is acceptance of a way of life. It is an intelligible creed. It takes for granted three facts and three only, and they are in the line of clearness. The first fact is God, the second sin, the third Christ.

Now no man can look at a creed unless he believes in God. Nor is any man likely to search for a creed if he does not believe that he is a sinner. No theory of the origin or extent of sin is demanded of the believer in this creed, only the acknowledgment that he has sinned. And finally it takes for granted the fact of Christ, and that not as an example but as a saviour or reconciler—the one essential and inescapable fact about Him.

It is a short creed. But it is sufficient. For out of it come all the doctrines that are fundamental. And the advantage of so short a creed is that every Christian honestly professing it is allowed to find the doctrines in it as the Spirit of God and his own experience direct him.

The 'Gifford Lectures' in Glasgow are notable on account of the contributions made to them by the Cairds and by Mr. Balfour. To these must now be added the lectures delivered there in the years 1916 to 1918 by S. ALEXANDER, M.A., LL.D., F.B.A., Hon. Fellow of Lincoln College, Oxford, Professor of Philosophy in the University of Manchester. They have been published by Messrs. Macmillan in two volumes, with the title of *Space, Time, and Deity* (36s. net).

Professor ALEXANDER is a realist. 'My work is part of the widely-spread movement towards some form of realism in philosophy, which began in this country with Messrs. Moore and Russell, and in America with the authors of *The New Realism*.' This is the more to be observed that he was trained as an idealist—'a school of thought in which I was myself bred, and to whose leaders,

Mr. Bradley and Mr. Bosanquet, I owe so much of whatever capacity I may have attained, however unable I may have proved myself to see things with their eyes.'

But he is not greatly enamoured of his philosophical name. 'As to the terms idealism and realism,' he says, 'I should be heartily glad if we might get rid of them altogether: they have such shifting senses, and carry with them so much prejudice. They serve, however, to describe a difference of philosophical method or spirit. If idealism meant only that philosophy is concerned with experience as a whole, it has no exclusive title to be considered the true philosophic method; for all philosophies are concerned with experience as a whole. The real difference between idealism and realism lies in their starting-point or the spirit of their method. For the one, in some form or other, however much disguised, mind is the measure of things and the starting-point of inquiry. The sting of absolute idealism lies in its assertion that the parts of the world are not ultimately real or *true*, but only the whole is *true*. For realism, mind has no privileged place except in its perfection. The real issue is between these two spirits of inquiry; and it is in this sense that the following inquiry is realistic. But no sane philosophy has ever been exclusively the one or the other, and where the modern antithesis has hardly arisen, as with Plato, it is extraordinarily difficult to say under which head the philosophy should be classed.'

The lectures, which cover three winters' work, cover also much philosophical territory. The title under which they have been published is itself about as comprehensive as the title of a book could be. We shall not concern ourselves with it all. Of its three words, Space, Time, Deity, we shall pass to the third. In that word there is enough and to spare. And it is important enough.

In the controversy over the Person of Christ which is upon us the statement is frequently made,

and frequently found persuasive, that 'all men are divine.' In that way the simple old argument for the divinity of Christ is expected to lose its effectiveness. The Unitarian concedes the divinity of Christ. But in the next sentence he adds that so are we all—we are all divine. In the new attitude to Christ, an attitude very conspicuous in the late Principal James Drummond, it is conceded that Jesus was more divine than we are. There was more of the nature of God in Him. But after all it is only a matter of degree. If Jesus was divine so are we, even though not in the same measure.

Professor ALEXANDER is not concerned with our controversy about the Person of Christ. He does not once name the name of Jesus throughout his book. He does not once appear even to think a thought of Christ. But he is concerned with God. And we have only to remember that when we speak of Jesus Christ as divine we mean that He was and is God, in order to find in Professor ALEXANDER, pure philosopher as he is, an outspoken and undeniable ally.

And yet it is Professor ALEXANDER's desire that the distance between God and man should be shortened. If he has one purpose in these lectures it is to bring deity and humanity together. Nevertheless he finds himself compelled to say that there is one difference between them which is not a difference of degree merely but of kind. It is the difference of infinity.

Professor ALEXANDER does not mean that God is infinite, and man is not. Man is infinite also. But man's infinity is a different matter from the infinity of God. Professor ALEXANDER puts it in this way: 'We are finitely infinite; while deity is infinitely infinite. We are finite because our minds, which are extended both in space and time, are limited pieces of Space-Time. We are infinite because we are in relation to all Space-Time and to all things in it. Our minds are infinite in so far as from our point of view, our place or date,

we mirror the whole universe; we are compresent with everything in that universe. Though only a limited range of distinct things comes within our view, they are fringed with their relations to what is beyond them, and are but islands rising out of an infinite circumambient ocean.'

'An inch'—Dr. ALEXANDER uses this illustration—'an inch is infinite in respect of the number of its parts and corresponds to an infinite line of which it forms only a part. But it is itself finite in length. In the same way our minds, though finite in space-time, may be infinite in respect of their correspondence with the whole of things in Space-Time.'

But God is infinite without being finite. 'Not only is God infinite in extent and duration, but his deity is also infinite in both respects. Thus the infinity of his distinctive character separates him from all finites.' And the claim we make for Christ when we call Him divine is that He is infinitely infinite.

But granting that God is infinite both in Himself and in His relations, while man is infinite only in his relations, is there not another argument against the complete divinity of Jesus Christ? May there not be between man and God intermediate beings? And may not Christ be one of them?

The argument looks odd, but it is becoming familiar as a way out of a dilemma. For the reader of the Gospels, whoever he may be, finds it very difficult to think of Jesus as neither more nor less than such an one as we are. This service the historical method has rendered us. No truly disciplined scholar can come to the Gospels now with the determination to find in them the Christ he already believes in. And when he comes with open mind, although he realizes what is involved in saying that Jesus was altogether God, he is quite unable to believe that he was only man.

But Professor ALEXANDER will have nothing to do with intermediate beings—beings that are neither altogether gods in heaven nor altogether men on earth. That way lies polytheism. And there is no philosopher in the world that would send us back to the belief in many gods, locate them where you will. 'The conception of finite gods and that of infinite God are different conceptions in metaphysics. Either there is an infinite God, which is an ideal, and there are then no angels or finite deities; or if there are finite gods, the infinite or supreme ideal has ceased to be God.'

Let us face the alternative. Either our Lord Jesus Christ is God as no man is God or He is man as no God is man. Once already in the history of the world was the attempt made to find satisfaction in gods that were half gods and half men. There is no likelihood that it will ever again be made with greater ability or greater earnestness. But the Greek attempt was a failure. Even Zeus himself, King of gods, could not be cleared of the frailties and the follies of mankind, and at last had to submit to a Superior under the name of Necessity or Fate.

Is infinite infinity the only difference between God and men? It may be so. It may include all differences that exist. But it is not the way in which we recognize the difference.

But Professor ALEXANDER does not agree with Berkeley in the affirmation that we know God by the same kind of evidence as we know each other. The world of nature, said Berkeley, is the external sign by which we know God; and just as nature reveals God to us by its aspects and actions, so a man is known to us fellow-men by his conduct and his character. Dr. ALEXANDER, we say, does not agree. To him there is one faculty or instinct by which we know God as there is another and altogether different faculty or instinct by which we know men. The one he calls the religious emotion, the other the social emotion. And so distinct are

they that a man may have the one faculty and not the other—have it, he seems to say, or lack it by nature, by the very constitution of his mind. 'A man (these are his words) may be partially or wholly deity-blind, as he is tone-deaf, or has no attunement with scientific truth: he may lack the emotional suggestibility for deity.'

If a single word were demanded for the social emotion he has none to offer, and has to fall back on Assurance. But there is a word already in use for the religious emotion, and he accepts it without hesitation. It is the word Faith.

Is there any real difficulty in understanding what our Lord meant when He said: 'Whosoever shall speak a word against the Son of man, it shall be forgiven him; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him?' Is there any difficulty in seeing that it must be so?

There is no difficulty. For 'the work of the Holy Spirit in the moral processes of men's lives always meets them in the terms of their own experience, and mediates its behests in the very thoughts and aspirations which are a normal part of their lives in the light of the actual situation in which they find themselves. There is nothing forced about it. There is nothing artificial about it. It is all so deeply a part of the very structural quality of a man's own nature that he feels as if the voice of God is simply the voice of his own inner life. God meets every man on the level of his own thinking and feeling and willing in this inner demand which the Holy Spirit makes in the developing and growing life.'

And so, 'a man might fail to accept Jesus himself as Lord and Master of his life because he had never heard of him, or because he had never had a real opportunity to understand him or his summons. But if a man repudiates that inner voice which speaks in the terms of his own experience, and in the language of his own struggle,

he has turned from the very central reality in his own soul. To turn from that voice in final refusal is to slay the very spirit of goodness in a man's own life.'

Then President L. H. HOUGH (whom we follow) in his book on *The Eyes of Faith* (Abingdon Press), uses this illustration. 'An electric lamp contains a thin fibre which glows with the electric flame. When that fibre has burned out there can be no light. There is a subtle fibre in every life capable of responding to reality. When a man treats that in such fashion that it burns out, there can be no moral light in the soul. It is not that such a man goes to hell. It is a much more fundamental thing. He becomes hell. Wherever he is there is the inferno. Like the Ancient Mariner, he has slain the albatross of his own ideal. Only he is without regret, for he has slain the capacity for regret as well. The capacity so to repudiate the Moral Voice, so to slay goodness in the soul, represents the supreme imperial expression of evil in human life.'

There is no thought of our time that can with more confidence be spoken of as both new and true than the thought of God's weakness. No doubt we must be careful in the use of our words. Weakness if misunderstood may be unworthy of God. It is so in the mind of Mr. H. G. Wells, or at any rate in some of his utterances. But the weakness of God is a Pauline phrase, and we say, if rightly guarded, it is both true and new.

It is certainly new. The conception of God which until recently ruled in the minds of men was that of God's omnipotence. It is the conception which overtops every other in the minds of uneducated men still. God can do what He pleases. The story of the Sunday school teacher who was asked how any one could pray on the housetop, and answered that with God all things are possible, may be fabulous, but it is consistent with popular theology.

But now, when Miss Helen WODEHOUSE, D.Phil., Professor of Education in the University of Bristol, publishes the sermons which she has preached on Sunday afternoons to women in training for the profession of teacher, she calls her book by the title of that sermon which speaks of God as unable to do what He desires to do. She calls it *God the Prisoner* (Allen & Unwin; 5s. net).

God is in prison. He is bound with chains. The poet, speaking of prayer, says:

For so the whole round earth is every way
Bound by gold chains about the feet of God.

It is just as true to say that God is bound by gold chains about the feet of man. Does He sit in the sky? If He does, His feet are chained to the earth. He cannot do what He will with us, and yet He cannot throw us off. 'We think of him sometimes as able to shake us off so easily, to withdraw at any moment from an obstinate nation or an inhospitable heart. Hosea taught us the opposite many centuries ago—"How shall I give thee up, Ephraim?" We and God do not find it easy to get away from each other. And the real point is that we do not ever get away. He is involved in everything upon earth; bound up in it hand and foot.'

He is involved in it. He cannot get away from it, being God. And yet He cannot do what He will with it, we who live upon the earth being men. Why did God allow the war? 'I think,' says Dr. WODEHOUSE, 'that we get nearest the truth, amongst short answers, if we say that he could not help it. When the weakest elements in our self or in humanity get into a tangle, then the best and strongest have to work it out and pay for it. "He that is greatest among you shall be your servant." The greatest self in us, and the best in mankind, is the bondservant of the rest—the chained slave. But however we think of the authorship, there is no doubt where the suffering lies. If you picture God as Love standing outside the fighters, then by virtue of love he must suffer

with every one of them. If you picture him as immanent in them, then in the courage of the men on both sides, in the loyalty of the women on both sides, in the patience of the animals and the children, God is enduring. He is torn in pieces, divided against himself—or not against himself, perhaps, since splendour and tragedy on opposite sides do not destroy each other—but still divided; rent and broken. "This is my body which is given for you."

What can be done then? What can we do? Dr. WODEHOUSE sees two things that we can do.

First, if we picture the world as full of obstacles, we can picture God as being with us in the midst of them. 'If chains and hindrances exist, God bears them. It is his work in which we are hindered, and he is hindered in us. The chains of our fear, our stupidity, our ignorance, bind him. His expression through us is obstructed by our bad memory, our irrelevant worries, our delicate health, our hatred of beginning work. Defects in the organization of school and of society hinder him. He is handicapped by foolish fashions, and by our past and present faults and mistakes. He in us is tied and bound with the chain of our sins.'

Again, God is in prison, and *we can come to Him*. 'Every good deed, outside us or within us, works towards setting him free. He is in prison in the neglected child, in the school that needs reform, in the ignorant and unsympathetic parent, the irritating pupil, the irritable fellow-worker. He is in prison in the weakness of our self; and every patient strengthening of our feeble mind and will, and every cutting away of a false opinion or a bad habit, strikes off one of his chains. He is in prison in a badly organized society. It is said sometimes that improvements in social machinery are valueless, because all good depends on character. Yet the answer has been made (by Bishop Gore), that social machinery may roll away the stone from the grave of Lazarus. Yes, and more; it may roll away the stone for Easter.'

The Church and the Call of the New Era.

BY THE REVEREND J. M. SHAW, M.A., PROFESSOR OF APOLOGETICS AND SYSTEMATIC THEOLOGY
IN THE PRESBYTERIAN COLLEGE, HALIFAX, NOVA SCOTIA.

WE have been passing through one of the great judgment-periods of the world's history. We stand at the end of one era, and at the beginning of another. The history of the world is not one of even continuous progress. That is a view of it which we had grown too apt in recent years to accept under the influence of the thought of evolution or development; as if there was a principle resident or immanent in things which made it inevitable that the world should gradually move onwards and upwards. In a world, however, in which God reigns, and reigns for moral and spiritual ends, there are also days of Divine 'crisis' or judgment, great catastrophic days of history, when wrong courses of thought and action if persisted in are allowed to come to a head so as to be 'shown up,' and thus lead the world's reason and conscience to condemn them and to will better things.

Such days are days of Divine visitation above other days of the world's history—veritable 'days of the Lord' or 'days of the Son of Man' as Scripture writers would call them—when God's judgments are abroad in the earth and the inhabitants thereof are taught righteousness. Such a day of 'crisis' is the present, when through God's overruling one order has been judged and a new and better order is travailing to the birth.

I.

What this 'crisis' or judgment was in its main issue may be stated very briefly. Primarily it was a judgment on a certain ideal of international life which had been entertained and persistently cherished by one of the European nations through many years. It is the ideal commonly spoken of as 'militarism,' which in plain terms is simply the ideal of 'the will-to-power' or life-for-self among the nations, leading, if realized, to world-domination and world-control, 'Germany over all.'

That is what brought the war about to begin with, the governance of that ideal leading to the disregarding of the rights of weaker states by a stronger, and the tearing asunder of international law or treaty as a mere 'scrap of paper,' simply

because 'military necessity,' the necessity of victory for the strong in the pursuit of its ends, seemed to demand such a course. And what the progress of the struggle did under God was to expose that ideal by revealing its true nature and consequences. The unmeasured ruthlessness and 'frightfulness' which were the most marked characteristics of the struggle as carried on by the enemy, the employment of every inhuman cruelty and device which science and scientific efficiency, so-called 'kultur,' have placed within man's reach—these only revealed as with a searchlight what is essentially and logically involved in such an ideal when given unbridled sway. It is an ideal, it came to be seen, which involved the destruction of the very foundation-principles of a Christian civilization, liberty, justice, fraternity, and honour among the nations. It meant indeed the negation of God Himself—at least of all that a Christian calls God—and the crucifixion of humanity. With the result that, as with the progress of the conflict this was ever more clearly realized, we had the impressive spectacle of practically the whole civilized world rising up in moral indignation and revolt, determined in its united strength, cost what life and treasure it might, to save Europe and the world from the menace of such an inhuman and barbaric policy.

Now in this world-wide revulsion against the essential barbarism of the militaristic spirit and ideal, as well as in the unprecedented measure of international co-operation for the vindication of the principles of justice and brotherhood and for the destruction of mere self-interest as the guiding principle of national life, we have already under God a great step forward towards the coming of a new and better order among the nations. And more; through the struggle we have the exposure and condemnation not only of the militaristic ideal but also of a materialistic order of civilization. The war 'the proof of the failure of Christianity'! Nay rather, as became ever clearer with the progress of the conflict, the war was the revelation of what comes from the failure to apply Christianity and its ideals in national and international life, a revelation all the more impressive that it was made in the life of

a nation claiming scientific and cultural superiority above all other nations of the earth. In the light of the war we see that intellectual and scientific and commercial progress in and by themselves, if not controlled and guided by worthy spiritual ideals, only lead to anarchy and world-desolation; and that the only hope for civilization and for the world's progress and peace lies in the emergence of a more Christian spirit and a fuller carrying out in international relationships of the ideals of service and brotherhood taught by Jesus Christ.

II.

The spirit and ideal thus exposed and condemned as 'writ large' in international relationships, and evidenced in its most thorough-going and climactic manifestation and expression in Prussian militarism is, however, not confined to these relationships. It is at work within our own national life as well, in much of our own social, industrial, and economic life—the spirit and ideal of life-for-self, of the will-to-gain and-profit and-power, the spirit of unbridled and unprincipled competition, involving the exploiting of the weak by the strong and the reproduction within the life of our own nation of those very wrongs and atrocities, the same denial of God and crucifixion of humanity, which, as we saw them on the large scale on the part of Germany, we were moved so justly to loathe and to condemn. And what the war has done under God's over-ruling is to reveal as with a searchlight what such a spirit and such an ideal means in any relationship, national or international, and to lead the world's reason and conscience to will better things.

So it is that through the war the call to social reconstruction has become so insistent, the call to a reconstructing and rebuilding of the life of society less on the basis of life-for-self and the will-to-get and-gain, and more on the basis of brotherly co-operation and good-will and mutually regarding service. Victory in the European struggle has been accomplished. But this victory is not an end-in-itself, it is only a means to an end beyond itself. It is a victory *for certain ideals*, and as such is a trust wherewith we have been trusted for the fulfilment of certain specific purposes. Others were willing to die for victory's sake, believing that through their suffering and dying they were under God purchasing a better world for those who were left behind, a world in which righteousness and

brotherhood and peace should be established. It is ours who remain to accept this trust, this legacy of blood, and use it in such a way as to 'carry on' in the spirit of those who gave themselves for victory's sake and to make dominant in the life of our own and other lands the ideals of justice and liberty and brotherhood for which so many gave their all. Such a reconstruction and renewal of the spirit of our national life will be the only adequate compensation and the alone sufficient memorial of the sacrifices of those who gave themselves in the struggle, as it will also be the only guarantee that peace in Europe will be followed by peace at home.

For this work of renewal and reconstruction the work of war, after all, was but preparatory. It has been compared to a surgical operation. Its function was eliminative rather than constructive—to remove an evil growth or menace to the world's peace and progress. For rebuilding or upbuilding, once the menace has been removed, some more positive creative constitutive principle or power must be supplied. And the only hope, as the war itself under God has made more manifest than ever, lies in a fuller Christianizing of all life's contacts, in making more dominant in all the relationships of life—social, economic, political, as well as international—of the spirit of Christ, the spirit of brotherhood and good-will and unselfish, self-denying living. Herein lies the tremendous responsibility of the Christian Church in the present world-situation—the Church as put in trust by her living Lord with the gospel of Christian brotherhood and good-will; the Church whose primary business it is 'not to maintain a tradition of doctrine or worship, but to carry on a crusade for the accomplishment of those ends for which Christ lived and died and rose again.'

III.

Never has the Church faced so great a call or so great opportunities of service, and the challenge presented to her in this period of reconstruction is in the main twofold:

1. It is a challenge, first, to thought—to an energetic *reconsideration* of what is involved in the application of the principle of Christian brotherhood to the social and industrial problems which are already so insistently confronting us. Writing to the Philippians, St. Paul said: 'Let your citizenship (rather than "conversation" as in A.V.)

be worthy of the gospel of Christ' (1²⁷). And what the determining principle and fundamental condition of such Christian citizenship is, the Apostle defines a few verses later, thus: 'Look not every man on his own things, but every man also on the things of others,' or, as Moffatt translates it, 'Each with an eye to the interests of others as well as to his own.'

The foundational character of this principle for a true Christian social order all the world has been made to realize in a new way through the war. The ideal or principle of life which has been judged and condemned in the recent struggle is, as we have seen, that of the 'will-to-power' or life-for-self whether in international or in intra-national—social and industrial—relationships. In the process of the exposure and condemnation of this principle in the international relationship it came to be seen that the only hope of secure and stable peace among the nations lay in the dominance of a more Christian ideal—the ideal, namely, of a League of Nations bound together for the maintenance of the common good and common rights of all, by relation to which common good the conflicting interests of each must be determined. In like manner, in social and industrial relationships within the nation, the only solution and the only hope of peace, it is being increasingly made manifest, lies in what may be described as a League of Co-operators or Co-workers—in the different interests and classes, employer and employed, Capital and Labour, realizing themselves as partners in a common service and co-operating for the common good in a spirit of mutual understanding, sympathy, and good-will; mutual interest, 'each for all and all for each,' thus being substituted for mere self-interest as the guiding and controlling principle of the social and industrial order. What the application of this Christian principle of partnership or co-operation in industrial relationships involves—what is the Christian ideal of a social and industrial order pervaded by justice and brotherhood, and what must be done to bring this ideal nearer realization—to the consideration of this, and not to the mere enunciation of the general principle of brotherhood, the Church is being insistently called to-day. Here is a task demanding Christian wisdom and Christian courage, but it is a task which the Church cannot afford to neglect, if she is to fulfil her Divine function of expressing the

mind and will of Christ in this day of confusion and strife.

2. The challenge of the present to the Church is a challenge not only to thought but to life and action, a challenge to *reconsecration* and more heroic Christian living. Christianity essentially is a way of life, the Jesus way of life, the way of the cross and self-denial. 'If any man will come after me, let him deny himself—let him say "no" to self—and take up his cross and follow me.' That was Jesus' determining condition of discipleship, and why it was so lies in the very nature of the case. The root of the world's wrong, the essence of sin, is the putting of self at the centre of life instead of God. A wrong centralization of life, as the result of which not only our relation to God but in consequence our relations to our fellow-men are put out of joint. Conflict and disintegration and war of interests ensue. When the centre is changed, however, and Christ enthroned, then the principle of conflict and disruption is removed, and not only are men reconciled to God, but they are reconciled to one another, realizing community of interest and community of end, with a new sense of brotherhood and comradeship in a common service.

Here, then, in the situation in which by the goodness of God we find ourselves as a land and Empire to-day, is a challenge to the Church—and to the Church not merely as an institution, or not merely to her leaders or officers, but to us as individual members of the Church—to live our lives on a more heroic scale; to manifest the same spirit of sacrifice and devotion and the subordination of personal interests to the good of others as has been so grandly manifested in the war, only for more positive and constructive ends. To such a reconsecration or rededication of ourselves we are being summoned in loyalty at once to the God who has entrusted us with victory for ends of righteousness and world-brotherhood, and to those by whose devotion and sacrifice this trust has been made possible. The coming of victory through the sacrifices of others does not release or absolve us from sacrifice. Rather it binds us all the more to it, it lays a new constraint on us to live less unto ourselves and more in the power of the ideals for the realization which so many suffered and died. The torch they bore so bravely is handed on to us to carry forward, and without our sacrifice theirs must fail of its proper fruits. In

the words of Abraham Lincoln, spoken at Gettysburg in setting apart a portion of the battlefield as the final resting-place of those who gave their lives for freedom's cause: 'It is for us the living to be dedicated to the unfinished work which they who fought here have thus far so nobly advanced. It

is for us to be here dedicated to the great task remaining before us; that from these honoured dead we may take increased devotion to that cause for which they gave the last full measure of devotion; that we here highly resolve that these dead shall not have died in vain.'

Literature.

IN spite of the enormous increase in the cost of production the number of books published month by month seems to be about as great as ever. It is evident that men are able still to buy books, even religious and philosophical books, and even the most expensive of these. No book seems to be doing better than the *ENCYCLOPEDIA OF RELIGION AND ETHICS*. It must be finding its way into many a working pastor's library. The minister of Kingussie, a small Highland parish where the Editor spent his holiday, was in possession of a copy, and eagerly expecting the issue of the last two volumes. These volumes will not now be long delayed.

This month the two books of most importance, so far as we have observed, are both published by Messrs T. & T. Clark. The one is Dr. Charles's *Commentary on the Revelation of St. John*, in the 'International Critical' series. The other is the first three volumes, issued together, of *The Children's Great Texts of the Bible*.

'*Virginitas Puerisque*' has been a feature of THE EXPOSITORY TIMES for some years. No part of the magazine, unless perhaps the Introductory Notes, has been more appreciated. But the demand has been always greater than the supply. For the children's sermon is now almost everywhere a part of the regular service; and it is often the most interesting part. In the Highland parish already referred to there is a succession of great preachers throughout the summer months, and the people have got into the way of comparing one preacher with another: this year we were struck with the fact that it was the children's sermons that were compared and that were most vividly remembered. This series is an endeavour to meet

the demand. In six volumes the whole Bible will be covered. Three volumes have been issued; the other three will be issued next Spring. The price of each volume separately is 9s.; but the Publishers offer the whole set at 7s. 6d. each.

The two handsome volumes of Dr. Charles's *Commentary on the Apocalypse* take some reading. But it is most interesting reading. We are at present making our way through the Introduction, with not a little surprise. Dr. Charles speaks as if his whole previous work had been in preparation for this Commentary. We can believe it. Since the appearance of the first volume of Lightfoot's Commentaries, no commentary of equal importance has been published in this country. If Lightfoot was revolutionary, Charles is no less dynamic.

WHO WAS WHO.

'WHO'S WHO' stands on the desk of every man who takes an interest in his fellows. But 'Who's Who' is an annual. Where is the desk that can hold twenty volumes of it? The publishers have come to our relief. One volume has been issued containing the biographies of all the great ones who died within the twenty years preceding 1916. The title is *Who was Who, 1897-1916* (A. & C. Black; 21s. net).

The first thought about it is that it will serve as a continuation of the *Dictionary of National Biography*. For that great book had begun to fail us, and just where we most frequently wished to turn to it. The next thought is that an extraordinary amount of reliable information has been packed into a single volume. It is reliable information. We had occasion, some time ago, to

review a work of reference which included biographies of modern theologians and gave the titles and dates of their works—but very inaccurately. Taking Professor Driver as an example we showed that scarcely an entry was correct. This book contains Driver's name and gives the titles and dates of his books, and the utmost scrutiny has discovered no error. We should have been glad if the editor had found space for the first edition of each of his books, as well as the last; but certainly it is better to give the last rather than the first. This department alone must have involved enormous labour and research, but a complete and reliable list of a man's books will be of incalculable service to the student. To show how well the work has been done, we may mention the fact that *both* editions of Cheyne's *The Book of Psalms* is given—they are very different.

Proceeding through the book we have had one 'pull up.' To Professor A. B. Davidson only ten lines are devoted. His biography is very meagre. There is no reference to the fact that only one volume was ever published of his first book on Job, nor that the latest edition of his Hebrew grammar, edited by Professor J. E. McFadyen, is dated 1916. Nor are any of his posthumous volumes mentioned. There is no reference to his work in the Dictionaries of the Bible or in any of the periodicals. All this will no doubt be set right in the next edition. The information is fully given in Strachan's biography.

THE NEW PSYCHOLOGY.

For the man or woman who has missed an early education in the knowledge of the mind no better book could be named than *The New Psychology and its Relation to Life*, by Mr. A. G. Tansley (Allen & Unwin; 10s. 6d. net). And if the mental education was not missed but old-fashioned, this book will be of still greater service. For its very idea is to replace the old psychology with the new—which is very far better.

For 'a sense of unreality has always clung about the older psychology, which has seemed to be divorced from life as it is actually lived. It threw but little light on the infinite complexities of human opinion, feeling, and conduct; it scarcely helped us with the practical problems we all have to face in our own lives; it was, in fact, altogether too academic and abstract for practical use.'

Advance has been made in two directions. First in the discovery or recognition of the unconscious mind, and next in the study of the abnormal mind. For Mr. Tansley believes that the attention given to psychical abnormalities in recent books is all to the good. 'The modern study of psychopathology, the greatest advances in which we owe to Janet, Freud, and Jung, has brought to light a great mass of data and some fundamentally important conceptions of the highest value to psychology, and these have given the impulse to a new development of psychological theory. The most important general conclusion reached is that the abnormal activities of the mind, as seen in cases of hysteria and insanity, are but extreme and unbalanced developments of characteristics and functions which form integral parts of the normal healthy mind. On the basis of this conclusion we are able to interpret many of the most baffling phenomena of the normal mind in the light of these pathological developments, and thus to obtain a far deeper insight into mental structure and functions, in just the same way that pathological developments of the tissues and functions of the body throw light upon normal physiological processes.'

The book is well written, without self-consciousness and without an excessive use of technical language. Even when technical words are necessary they are at once explained and so clearly that the ordinary reader has no more difficulty with them.

THE RELIGIOUS LITERATURE OF INDIA.

The most difficult religion to master is the religion of India. The religion of China is vast enough, as de Groot with his five immense volumes has made manifest. But it has not the range of the Indian religion, and it has not its baffling complexity. There are all the hill tribes, each with what we call its primitive beliefs and customs; there are the numerous sects and divisions of sects, ancient and modern; and above and far beyond all else there is the religious literature.

The study of the religious literature of India is the study of a man's lifetime. One department of it may be, has been, a lifetime's study—and at the end the student had to confess that he was still picking up pebbles on its shore, the ocean of

truth (or error) spreading out beyond him. The mere quantity is appallingly great; the variety is distressingly perplexing; the thought is alien and elusive. Questions of date, of locality, of source and affinity, of purpose, of meaning and tendency, rise up with perpetual menace and are most difficult, often quite impossible to answer. If there is any study to which a competent guide is desirable, is imperative indeed, this is the study.

Until now no such guide has been. But now at last the whole of the religious literature of India has been surveyed, and an account of it has been brought within the compass of a single volume. We know only one man who could have done it. Dr. J. N. Farquhar has given himself throughout the years of his manhood to the study of religion in India. He has become intimate with the leaders of religion to-day. He has made himself master of the languages. He has entered sympathetically into the aspirations of the most diverse as well as the most perverse reformers. He has studied the ancient books and he has consulted other students. He alone could have written so eminently satisfactory, so truly masterful, a volume as that which has been published at the Oxford University Press under the title of *An Outline of the Religious Literature of India* (18s. net).

Is it a dry record of unpronounceable titles? It is a most readable volume. Let a single paragraph be witness. And let it be on the Bhagavadgītā—which Dr. Farquhar assigns to the first or second century of our era.

'The poem is a very remarkable one, and has had an immeasurable influence on religion in India. There is no other piece of literature that is so much admired and used by thinking Hindus; and it has won very high praise from many Western thinkers and scholars. Numberless editions, in the original and in translations in many tongues, fall from the press. But it becomes still more remarkable and interesting when one realizes its historical origin. It is the expression of the earliest attempt made in India to rise to a theistic faith and theology. In order to reach this ideal, the Vaishṇava sect identify their own god Viṣṇu, on the one hand with the great Brahman-Ātman of the Upanishads, and on the other with Kṛishṇa, the hero of the Epic. There is a double exaltation here. Until now Viṣṇu has been but one of the gods of Hinduism, in nature indistinguishable

from the other members of the pantheon, though in the two centuries before our era he held a high position among them beside Brahmā and Śiva. Now he is declared to be the Absolute, the One without a second, the source of all things and all beings. Kṛishṇa, who had been recognized as a partial incarnation of Viṣṇu in the second stage of the Epic, is now declared to be a full incarnation of Viṣṇu-Brahman, and receives the title Bhagavān, blessed Lord. Hence the name of the poem, *Bhagavadgītā*, the Lord's Song. Each of these changes is an advance towards theism. The identification of Brahman with Viṣṇu distinctly suggests that the Absolute is personal; and the contention that the same Brahman is fully represented by a being who walked the earth in human form bodies forth the personal idea in the most vivid way possible. The change is most revolutionary.'

PERSONALITY.

The 'Gifford Lectures' were delivered in the University of Aberdeen in 1918 and 1919 by Mr. Clement C. J. Webb, Fellow of St. Mary Magdalen College, Oxford. Their subject was *Divine Personality and Human Life*. The first course, delivered in 1918, dealt with Divine Personality, and was published by itself last year. The second course, dealing with Human Life, is published now (Allen & Unwin; 10s. 6d. net).

It is a discussion of Divine Personality in its bearing upon the various great activities of the human mind. The titles of the lectures are: Divine Personality and the Economic Life, the Scientific Life, the Æsthetic Life, the Moral Life, the Political Life, the Religious Life. Throughout the thought of the Human Personality is uppermost, and when the eighth lecture is reached that topic takes its place in the title of the lectures. The last three are called: 'Naturalism and the Value of the Individual Person,' 'Absolute Idealism and the Value of the Individual Person,' 'the Destiny of the Individual Person.'

Like a wise lecturer Mr. Webb keeps his theme of utmost interest to the last. And then he is interesting indeed. He declares, to our extreme surprise, that he, Mr. Webb, Fellow of Magdalen, has a personal dislike to the idea of a life beyond death. 'My imagination,' he says, 'is not easily persuaded to reach forward into a world so different from this as must be any reserved for us

after death; it is rather repelled than attracted by the phraseology, so familiar to us in our religious literature, which expresses exultation in the expected catastrophe and overthrow of the present order of nature. I do not feel—I doubt if I have ever felt—what Tennyson has strikingly called “the sacred passion of the second life,” a passion which became perhaps the ruling passion in the mind of the poet who so described it.

Whereupon he claims, and surely with some right, that if he concludes in favour of a life to come his conclusion must be worth something. Does he conclude? Yes, but with what seems to him a significant reservation. You cannot make the life to come yours without faith, he says. That is to say—for clearly it is his meaning—it is not possible to *prove* the fact of immortality, you simply have to believe it. But he has used a better word than he knew. For faith is not belief. Take it in its true meaning and we agree that faith is necessary; faith not in a statement or an argument but in Jesus Christ. In the end the decisive factor is not desire for the continuance of our personality, nor is it hope of reunion with our friends, it is always faith in Christ—such faith as at once attaches us to Him and assures us of His own life in glory. We shall see Him as He is.

RELIGION IN MODERN LITERATURE.

The Rev. Trevor H. Davies, D.D., Pastor of the Metropolitan Church in Toronto, is a lecturer. He is quite ready to invoke on himself Paul's woe ‘if I preach not the Gospel of Christ.’ He holds that in lecturing on *Spiritual Voices in Modern Literature* (Hodder & Stoughton; 8s. 6d. net) he is preaching the gospel. He holds that he is preaching the gospel when he lectures on Francis Thompson's ‘The Hound of Heaven,’ calling it ‘an Epic of the Love that will not let us go’; on Ibsen's ‘Peer Gynt,’ calling it ‘The Ignominy of Half-heartedness’; on John Ruskin's ‘The Seven Lamps of Architecture,’ calling it ‘A Proclamation of the Laws of Life’; on Tennyson's ‘In Memoriam,’ calling it ‘A Poet's Plea for Faith’; on ‘The Letters of James Smetham,’ calling them ‘The Use of Imagination in Religion’; on Wordsworth's ‘Ode to Duty,’ calling it ‘Freedom and Restraint’; on John Morley's ‘Life of Gladstone,’ calling it ‘The Creative Power of the Christian Faith’; on Robert Browning's ‘Saul,’ calling it

‘The Heart's Cry for Jesus Christ’; on Nathaniel Hawthorne's ‘The Scarlet Letter,’ calling it ‘The Fact of Sin’; on John Masefield's ‘The Everlasting Mercy,’ calling it ‘The Fact of Conversion.’

Shall we deny this pastor the right to such a method of preaching the Gospel? Shall we refuse him the use of his gifts as a lecturer? The lectures themselves are the answer. Every one of them is a sermon, not because it opens with the orthodox text, but because it contains the word of the grace of God and carries that word into the hearer's heart and life. Lectures with texts of Scripture at the beginning of them may be anything: these lectures are a frank fulfilment of the promise which every preacher makes that he will know nothing but Christ and Him crucified. Here are the last words on Browning's ‘Saul’—

“‘See the Christ stand.’ Astronomers anticipated the coming of some undiscovered body in the heavens. They said, “It is there, and some day it will be seen.” Searching the firmament with this expectation they, at last, cried in triumph: “See Neptune stand!” Many were the anticipations of the coming of the Redeemer. Prophets and seers strained their eyes across the ages for Him Who was to fulfil their hopes, and accomplish their heart's desire. At last He came. He was made manifest unto us. He stands before our hearts' adoration, the central, peerless, Universal Figure of human history. He came to make known the Father's love. He came also “that the *thoughts of many hearts* might be revealed.” This deep reasoning of love has been forever confirmed by the glorious appearing of our Lord Jesus Christ.’

DOGMATIC THEOLOGY.

Fourteen years ago the Rev. Francis J. Hall, D.D., Professor of Dogmatic Theology in the General Theological Seminary, New York City, began the writing of a complete system of Dogmatic Theology, according to the creed of the Episcopal Church of America. The first volume, containing the Introduction, was published in 1907. Eight volumes have been issued up to date; only two remain. Six of the volumes have been noticed in THE EXPOSITORY TIMES, one after another, as they have been published. The seventh and eighth have reached us together, though the seventh was issued in 1918. One of

them deals with *The Passion and Exaltation of Christ* (Longmans; 8s. net), the other with *The Church and the Sacramental System* (9s. net). Those eight volumes are not all Dr. Hall's literary output for the last thirteen years. He has published a volume on the Kenotic Theory, another on the Historical Position of the Episcopal Church, another on The Bible and Modern Criticism, three volumes of Theological Outlines, and the Bishop Paddock Lectures on Evolution and the Fall. It is an achievement not to be overlooked by patriotic Americans on the outlook for big things.

After all that has been said formerly on Professor Hall's books it is not necessary now that we should describe the two which have just reached us. They are both orthodox. There is not a thought of originality in any objectionable sense, far less is there a touch of eccentricity. Yet we believe it is not too much to say that every statement made is the outcome of a distinct judgment of the author, carefully weighed by his own competent mind. He has read the literature on every topic as it has come before him, an extensive but carefully selected literature; and he has passed judgment on it, whether directly in words or indirectly by acceptance or rejection. And then he has a surpassing gift of expression. Agree or disagree, you are never even for a moment in doubt of his meaning. It is a valuable gift, this clearness of thought and appropriateness of word, this unfailing right order of ideas. Especially is it of value to the student of Theology, for whom no doubt these volumes are written.

MYSTICISM.

The Philosophy of Mysticism, by Mr. Edward Ingram Watkin (Grant Richards; 21s. net), professes to be, and is, an exposition of the writings of St. John of the Cross. 'We possess four indubitably genuine works of St. John, in addition to poems, sayings, and a few letters. These four works—two of which are fragments—are treatises of mystical theology. Two of these, *The Ascent of Mount Carmel* and *The Obscure Night of the Soul*, are concerned with the purgation necessary in order to attain the supreme mystical union; the remaining two, *The Spiritual Canticle of the Soul* and *The Living Flame of Love*, are concerned with that supreme union itself. The teaching of these four great books will be the foundation of all I

have to say in this exposition of the philosophy of mysticism. I shall, however, make large use also of three other treatises. One of these, *The Obscure Knowledge of God*, may perhaps be the work of St. John himself, the remaining two, *The Treatise on the Transformation of the Soul in God* and *The Treatise on the Union of the Soul with God*, are by a Carmelite nun, Mother Cecilia of the Nativity. These treatises belong to the Johannine [that is, St. John of the Cross] school of Mysticism, and serve to throw light on certain points left obscure in the four authentic treatises of the Saint.'

Mr. Watkin distinguishes the theory of Mysticism from its practice. He has nothing to do with its practice. 'Mysticism as an art, as a state of prayer, as the practical way to Union with God, can only be taught by one himself experienced in this way. My concern as an outsider is with the theoretical aspect of the matter, with mysticism as a theory, or science, with "mystology," if I may coin the expression.'

And then Mr. Watkin offers his definition. 'I will define mysticism or mystical experience as a union-intuition of God. In chap. xvi. of Book II. of *The Ascent of Mount Carmel*, St. John of the Cross says: "In the high state of the union of love God . . . communicates Himself to the pure and naked essence of the soul, through the will." This union, however, normally involves a certain direct consciousness of its object. Mystical union is thus a union of the entire soul through the will, involving a consciousness of the object of union. This consciousness is an intuition—by which is meant an immediate apprehension of reality, as opposed to an axiom or a conclusion of discursive reasoning, whose object is really apprehended *mediately* through concepts abstracted from sensible experience.' 'I name the object of the mystical union-intuition God, not, with Miss Evelyn Underhill, Reality with a big R. My reason for so doing is not merely that as a theist and as a Catholic I know the ultimate reality to be a personal God, but because no other term expresses so well the Object of mystical experience, as revealed in that experience itself.'

All this is Introduction. The book, as we have said, is an exposition of St. John of the Cross. And in being an exposition of St. John it is an able and reliable account of the meaning of Mysticism as it has been taught in the Roman

Church throughout the centuries. If there is anything in St. John for Protestants to learn they may learn it out of this book.

THE WATCHDOG.

The good chairman is more rare than the good speaker. Leonard Courtney often spoke well out of the House of Commons and sometimes in it, but his gift was discovered when he was appointed Chairman of Committees. He made mistakes, as zealous watchdogs do. Once he snubbed the Leader of the House, Mr. W. H. Smith, and once he ordered Mr. Gladstone to sit down. But his mistakes are easily counted and discounted. It remains that he was recognized by all parties and all partisans as a model Chairman. He was quick in apprehension, accurate in information, apt in expression, and almost superhuman in impartiality. *The Life of Lord Courtney* has been written by Mr. G. P. Gooch (Macmillan; 18s. net).

Is it readable and is it worth reading? This reviewer, with no natural affection for watchdogs, has read it throughout. And he has found it worth reading. For there is history in it—the political history of the last sixty years. This historian is without party bias, has intimate acquaintance with the leaders of all parties, and has insight into the motives and movements that lay behind the historical events.

But the man himself, Leonard Courtney, is worth studying. His private secretary wrote afterwards of him and said, 'He was not only the greatest man I have known, but also the most lovable.' There are glimpses of the home life, chiefly in his wife's journal, from which the biographer has quoted not too frequently. Especially is there a picture of a hospitable house, no political difference preventing the assembling together of the great politicians of the day, or their free discussion of differences when they assembled. Nor were the politicians the only guests, or the only visitors. 'Callers seeking counsel at Cheyne Walk were many and various — editors and publicists, the exponents of struggling causes, distinguished foreign scholars, young investigators seeking facts to fit their theories, nationalists from Finland, Hungary or Ireland, internationalists from Norway, Switzerland or Holland, Indian and Egyptian reformers of all schools, native and English, and the representatives and friends of

oppressed races—these and very many others, "claimed kindred there and had their claims allowed." The only exception to this wide hospitality that I can call to mind was when, soon after the outbreak of the South African War, a youthful representative of the *Daily Mail* called to inquire whether Mr. Courtney, in view of the unpopularity of his convictions, intended to resign his seat on the Privy Council. My old chief arose and, with one of those forcible gestures which Harry Furniss has recorded in *Punch*, pointed to the door.'

That is the Secretary again, Professor Unwin. And again: 'Although catholic in his tastes, his leaning was decidedly towards the romantic in literature and art. Nature endowed him with the abundant vitality, the impulsive and generous temperament of his forebear, the Devonshire skipper. David's words in Browning's "Saul"

How good is man's life, the mere living! how fit to employ

All the heart and the soul and the senses for ever in joy!

express the most fundamental aspect of his personality. His senses were keen, his emotions strong, his affections deep, his imagination ardent and responsive. He enjoyed life to the full, and entered with glad spontaneity into the enjoyment of his fellows. Such a nature was at the furthest possible remove from the cold puritanism, the hard and self-righteous pedantry commonly attributed to him by a world resentful of his unsparing criticism, and sometimes even by those who admired his power and his candour but did not know him personally.'

Why did he never enter a Cabinet? He could not be counted on to vote with either party, or even to abstain from criticism. His biographer calls it sturdiness. But for Ireland, he was an advanced Liberal. And his attitude to Ireland is the one puzzling thing in his biography. It is Mr. Amery, once also, though only for a few months, his Secretary, who says: 'Lord Courtney represented, in its most clear-cut and uncompromising form, the Liberal Individualism of the mid-Victorian age, with its unquestioning faith in Free Trade, its dislike of all forms of state action, its unbelief in the British Empire, its whole-hearted pacifism. Compared with him Cobden, Bright, or Morley were not infrequently backsliders, and Gladstone a mere trimmer. As for

the great mass of Liberal politicians of his later years he stood out among them like some rugged mass of ancient granite thrust up through softer overlying strata.'

PURITANISM.

It is only a month or two since a vigorous defence of Calvinism came. Now comes as free and hearty a defence of Puritanism. And we were assured that no man would ever rise to say one word more in favour of either. It is true that so responsible and accomplished a historian of religion as Dr. A. B. D. Alexander had a paragraph (quoted here) of exposition of what Puritanism stood for, and we could see that it stood for something very necessary to the fulness of life. The Rev. John Stephen Flynn, M.A., B.D., of Trinity College, Dublin, describes in detail *The Influence of Puritanism on the Political and Religious Thought of the English* (Murray; 12s. net). His motto (quoted from Edward Dowden) is: 'If Puritanism did not fashion an Apollo with the bow, or a Venus with the apple, it fashioned virile Englishmen.' It is well chosen. That is the argument of the book, and it is a convincing argument.

The difficulty is to come to the subject in the right mind. If we can empty our minds of prejudice, for or against the Puritans, we shall be able under this sympathetic historian's lead, to look behind the superficial and the temporary and see that for such a time as this Puritanism is both suitable and salutary. Certainly if it is Cromwell or Charles the Second we shall not hesitate—not only when entering on a world war, but also when striving to settle down after it. For we do not ask what sort of patriotism the licence-loving court of Charles would have evoked when the war began, but what sort of example even in Reconstruction it would have offered for our loyal imitation now. We thank God, even while we denounce the historical Puritans, that we have a Puritan king to reign over us.

There is a chapter on the Quakers good to read. It is good to read for Mr. Flynn's sake, for he has no predisposition in their favour. It is good to read for the world's sake. For here you have deeds not words, and always or almost always, so often as to be a wonder to the Universe, the right deeds done at whatever personal cost, deeds far in advance of the general enlightenment. 'The

Quakers as Educationalists'—that portion is especially good to read.

THE HOLY GRAIL.

Miss Jessie L. Weston has a hobby. It is worthy of a woman and a scholar. It has an interest that is poetical, romantic, religious, and even scientific. It is the study of the legends of the Holy Grail. In her new volume *From Ritual to Romance* (Cambridge: at the University Press; 12s. 6d. net) she seeks especially to bring out its scientific interest, and she does not fail.

The object of the book, then, is to prove that the Holy Grail is a part of that great cycle of legend and folklore which Sir James G. Frazer has made a world's possession by his books on the 'Golden Bough.' The search for the Grail is a prayer for fertility—fertility in land and beast and man—and as the hope of plenty is wrapped up in the life of the King—the god's representative on earth, if not the very god himself—it is necessary that the King should be healthy and vigorous.

How is this to be accomplished? There are two ways. When the King is ill or in bodily decay, cut him off by death and appoint a healthy vigorous ruler in his place. That is one way. But can he not recover his virility? He can, if he can find the Mystic Cup which contains the secret of life and drinks of it. And so the hero is he who goes out in search of the Cup and, finding, saves the King, the land, and the nation.

There are two sides to the legends. There is first an Exoteric side—the Suffering King; the Waste Land; the effect upon the Folk; the task that lies before the hero; the group of Grail symbols.' And then there is the Esoteric side with elements that become associated with Christian ritual—the Mystic Meal, the Food of Life, connected in some mysterious way with a Vessel which is the centre of the cult.'

It is a complicated story. Folklore and religious elements of ever so many cults and superstitions have got mixed up in it; and all that a reviewer can do is to tell his readers to enter orderly into the subject by reading first some other of Miss Weston's books and then this book. The reading of this book first is scarcely possible, so closely does it cling to the books that went before it—especially to 'The Legend of Sir Percival.'

BRITISH SOCIALISM:

It is the opinion of Mr. R. H. Tawney, Fellow of Balliol College, Oxford, that *A History of British Socialism*, by M. Beer, is the best history of the subject that has been written. Who then is M. Beer? He will himself tell us. 'I was born in Western Galicia, in the thoroughly Polish district of Tarnobrzeg, about a mile, across the Vistula, from the nearest Russian village. In 1889, at the age of 25 years, I finally left home for Germany, where I lived for five years, of which I spent 14 months in jail on account of my editorial work at the Socialist Labour daily paper the *Volksstimme* (Voice of the People), at Magdeburg. On my leaving prison in the spring of 1894 the authorities warned me that, unless I gave up writing for Socialist papers, they would have to expel me from Prussia. In June, 1894, I left Magdeburg for London, where I worked till May, 1915. I was one of the first students of the London School of Economics in 1895-96, then under Professor Hewins. In 1898 I spent several months at Paris during the Zola trial, when, through the kind offices of M. Clemenceau, I obtained an interview of an hour's duration with M. Zola for a New York paper. In 1900-01 I visited my parents in New York and came in touch with the leaders and ideas of the Socialist Labour party. From 1901 till 1911 I was the London correspondent of the Berlin *Vorwärts*; this work offered me great opportunities for studying British socialism and politics. From 1912 till 1915 I lived as an author and occasional correspondent, completely identifying myself with British life. The war branded me as an enemy alien, and imposed upon my family restrictions and hardships which caused me to apply to the Home Secretary for a permit to leave England. Since the end of May, 1915, I have lived in Germany and have witnessed the inception, growth, and progress of the Central and Eastern European revolutions.'

M. Beer published the first volume of his history in 1919. It was welcomed without reserve, almost without criticism. He has now issued the second, which is the last, volume (Bell; 15s. net). Its interest is greater than that of the first volume, for it comes right down to our own day. It deals with the Socialist attitude to the war, the re-organization of the Socialist parties after the war, and the present position of the Labour Party.

The Labour Party, says M. Beer, has become a Socialist Party. It has accepted Sidney Webb's outline of policy in his book on Labour and the New Social Order, with its four 'pillars': '(a) the universal enforcement of the national minimum; (b) the democratic control of industry; (c) the revolution of national finance; and (d) the surplus wealth for the common good. With these social reforms and political aspirations, the labouring population is being imbued and organized into a vast national party, which within the next ten years might be called upon to form a Government. Still, socialism will have no easy triumph. It will meet with dexterous manoeuvring and stubborn resistance on the part of the possessing classes and their adherents. For, capitalism, as a purely economic force, has not collapsed; the leaders of industry, commerce, and finance do not at all feel like a bankrupt or effete class. Modern society has accomplished industrial wonders; it has called into being productive forces and possibilities of wealth-creation beyond the dreams of all scientific Utopias. And this is its justification and its title to existence. It will, therefore, not readily abdicate. And yet, it is being seriously challenged, for it has utterly failed in the domain of social ethics. Its very success, its most marvellous achievements, have been bound up with the destruction of human solidarity and social service. In its pride of wealth and science it has looked upon the *civitas terrena* as the real order of the universe. It has turned religion and ethics into handmaids to minister to its bodily comforts. The contrast between material efflorescence and moral stagnation is the root cause of the disharmony of modern humanity. From this hellish chasm springs the world tempest.'

In resisting Adventism, as he very ably does in his book *Modern Premillennialism and the Christian Hope* (Abingdon Press; \$1.50 net) Professor H. F. Rall, of the Garrett Biblical Institute, throws all his strength on the side of Progress. For the Adventist is the enemy of Progress. He stands for standing still. Professor Rall believes that the world is not standing still—the American world at any rate. 'There are movements of moral reform, like the fight against liquor and vice. There are those aimed at special industrial evils, like child labor, seven-day work, excessive

hours of toil, and inadequate wages. There are broader programs, like that of the British Labor party, which aim to bring in democracy in industrial organization. And there is the movement which seeks by an international fellowship not merely to banish war, but to establish justice and secure a fair chance, economically and politically, for all peoples, small and great.' But 'to the eager hosts giving themselves increasingly to such hopes and such service Adventism can only say, "Your goal is a mistake, your hope a delusion; no matter what you do nothing will come of it, since God has not planned any such thing for our age." At a time when Great Britain was summing up her sons, not simply to repel a great danger, but to fight for a new world order, the English premillennialists issued their manifesto declaring that "all human schemes of reconstruction must be subsidiary to the second coming of our Lord." So the more earnest he is in the belief that God's call to us is to go forward, the more earnest is Professor Rall in encountering and defeating the hosts of Premillennarianism.

Spiritualism Exposed, by F. Attfield Fawkes (Arrowsmith; 2s. 6d. net), is not a large book but it contains everything that is worth mentioning connected with Spiritualism, and it is the most effective exposure that we have seen.

The twentieth century will be remembered for one great reform at least. We see that already, and we are thankful for it. The story can be read in *The Child Welfare Movement*, a most satisfactory manual of the subject, written by Janet E. Lane-Claypon, M.D., D.Sc., Dean and Lecturer on Hygiene, at the Household and Social Science Department of King's College for Women, University of London (Bell; 7s. net).

This manual, we say, is most satisfactory. For everything is in it and in its place, so that one is never disappointed or loses time in searching. And everything is set forth with so quiet an authority that no one for a moment supposes there is ever another side. There never is another side. For these are the doctor's instructions, and they must have nothing but obedience and confidence. It is a book professedly written for the guidance of those actually engaged in, or training for, work as Health Visitors, or in Welfare Centres, Crèches, Nursery Schools, and the like. It is really a

book for every teacher and every parent in the land.

Mr. Blackwell has issued the second number of the Percy Reprints—*Gammer Gurtons Needle* (4s. 6d. net), edited by H. F. B. Brett-Smith. The Introduction is short. It is mostly occupied with the question of authorship. Mr. Brett-Smith believes that Dr. Bradley is right in assigning the comedy to William Stevenson, who was a Fellow of Christ's College, Cambridge.

But how such a writing by such an author? The answer is: 'Scholarly persons, living in academic celibacy, have often a singular taste for the manners of low life, and find in the crude humour and gross speech of the rustic a diversion from the niceties of classical culture. The type has become less common at Oxford and Cambridge, even in living memory, with the removal of the inhibition of marriage to fellows of colleges; but in the sixteenth, seventeenth, and eighteenth centuries it was frequent enough.'

A Report has been issued of some of the speeches which were delivered at Oxford during the 'Religion and Life Week,' Jan. 25 to Feb. 1, 1920. Lord Hugh Cecil's curiously mixed speech on Christianity and Internationalism is given first place. He finds fault with the Church for being hard on heretical thinking and easy with heretical living. It used the surgeon's sharp knife with unorthodoxy, but the physician's slow medicine with slavery. And now it is as lenient towards nationalism as it was towards slavery, though nationalism is as opposed to the mind of Christ. The other speakers are Mr. R. H. Tawney (Social Problems), Dr. John Oman (Intellectual Honesty), Dr. Cecil Norwood (Education), and the Rev. W. R. Maltby (The Individual). The title is *Religion and Life* (Blackwell; 2s. net).

Messrs. Burns, Oates & Washbourne are the publishers of a volume entitled *The Mother of Christ; or, The Blessed Virgin Mary in Catholic Tradition, Theology, and Devotion* (7s. 6d. net). The author is O. R. Vassall-Phillips, C.S.S.R.

Strictly confined to its subject, it is yet a volume of over five hundred and fifty pages. Who could have believed it possible, with all that we are told of the Virgin in the New Testament? Could she herself have believed it possible? On the same

scale; to how many volumes would the history of our Lord extend? And yet the book is not spun out with rhetoric or rhapsody. The author (at one time, if we mistake not, an Anglican) writes not for Roman but for Anglican Catholics and even for Nonconformists. His hope is that he will be able to remove the offence which non-Romanists find in the worship of the Virgin Mary. He endeavours accordingly to be reasonable and historical. He goes over every incident in the Gospels in which the Mother of our Lord appears, striving with all his might to show how honourable is the place which she occupies in them. When he comes to the marriage at Cana, he enters in much detail into the meaning of the words translated in the Authorized Version, 'Woman, what have I to do with thee?'

'It is not too much to say that the shock conveyed by listening in Church to this rendering of the answer of Christ to His Mother—without comment or explanation of any kind—has been the source of pain, wonderment, and dismay to many generations of children brought up in the Church of England, and I can hardly doubt, also to the children of Nonconformity. I can answer for the effect it produced upon myself in childhood. I used to wince as I heard the words. They seemed so strange, so harsh, so rude, so unnecessary, so utterly out of keeping with the gentleness and love of Christ and with the respect which undoubtedly He owed His Mother—so foreign not only to His Nature, but also to the scene—for even a child could not fail to notice that Mary asked a favour out of the kindness of her heart, and that her Son immediately complied with her request.'

Mr. Vassall-Phillips proceeds to show that the AV translation is wrong. He concludes that the meaning 'is, not "What have I to do with you?" but "What have you to do with me?"—that is, "Why do you interfere with me in this matter?"' And that is no more than 'What have I to do with thy request?' Whereupon he goes against 'all the Fathers of the Church' in declaring that it was *not* a refusal of her request. He admits also that he goes against himself—'I have written somewhat differently in the past.' He had been misled by St. John Chrysostom and St. Gaudentius. But 'I now seriously more than doubt whether there was any refusal whatsoever, even in appearance. It is certain that the words which our Lord

spoke do not of themselves *necessarily* involve refusal. If, for example, they were accompanied by a smile (and who can tell that they were not?) they would be almost playful: "My Mother, why do you ask Me? You know that I can refuse you nothing."

A little book of theological scholarship comes from the Roman Catholic Archbishop of Bombay, the Most Rev. Alban Goodier, S.J. Its subject is *Jesus Christ the Son of God* (Burns, Oates & Washbourne; 3s. net). How easily the non-Roman can read it; how surely profit by the reading. Very different is his sense of the fitness of things here from his feeling in the reading of Mr. Vassall-Phillips's book on the Blessed Virgin Mary. One thing only arrests his acquiescence. It is the abandon of the language used to describe the Passion of our Lord. 'He said He was a King; then a King He shall be made. An old box shall serve as His throne, a soldier's scarlet mantle shall be His royal robe, a reed shall make His sceptre, for His crown there is nothing better than the prickly brushwood that serves as fuel for the fire. A soldier hacks a piece of this away; with his sword and his baton he beats it into a ball; he plumps it upon the head of the Victim and hammers it there till it is helmet-shaped; the head rolls in agony; the helmet-crown is in danger of falling; a cord of reed-leaves will serve the purpose; it is twisted round the thorns, fixed, knotted, and behold the King of the Jews is crowned!'

From the same publishers comes still another book, acceptable throughout. It is a 'Practical Treatise' on *The Presence of God* (3s. 6d. net), by a Master of Novices, its contents being 'culled from every available source, ancient and modern, in order to present a wide and comprehensive view of The Presence.'

By writing an account of the principal excavations and discussions of the last fifty years in Greece, F. H. Marshall, M.A., Lecturer at Birkbeck College, London, has done a service for which every student of Greek literature will be grateful. The author of the book, which has been published at the Cambridge University Press, under the title of *Discovery in Greek Lands* (8s. 6d. net), is evidently competent for the

difficult task. How difficult it is one can in some measure realize when one remembers how many Magazines and Reports—British, American, and Continental—have had to be read, and how close an acquaintance has had to be maintained with the men and women at work. The book is written with the most careful accuracy and in exact scientific language—language, however, which is never beyond the average man's understanding. And, not least important, it is illustrated throughout. Few discoveries of consequence are left unphotographed; and the photographs are very fine. There is a striking illustration of the Naxian Sphinx and restored façade of the Knidian Treasury at Delphi—a beautiful and impressive picture.

Beauty and the Beast is the title which Mr. Stewart A. McDowall has given to his book on Evolutionary Æsthetic (Cambridge: at the University Press; 7s. 6d. net). Mr. McDowall has been occupied for some time in the exposition of a philosophy of religion on evolutionary lines. Accepting the facts of biological science, he has worked through the common experiences of personal relationship, to the ultimate problems of Godhead and manhood. But of Beauty he had taken no account. And he has come to see that without Beauty his exposition is incomplete. He had gained the height where love reigns triumphant in God. But love is only relationship. It must find expression. Its expression is Beauty. 'Beauty is the expression of a relation, and is ever new. But the relation itself is Love. God is Love; that love is expressed as Beauty; and Beauty is necessarily eternal, because it is the knowledge of Reality. God is Love. This is to say that God IS because He is a relation, to Himself and to others. Here is the inmost heart of Trinitarian Doctrine. Because He is Love, He expresses that Reality in activity. But activity has two sides, the theoretical and the practical. His expression is, on the theoretic side, Beauty, and is hence for ever new for Him. He is for Himself a Relation, known intuitively and expressed as Beauty, and His intuition of this Reality is ever new. On the practical side it is Creation, full of purpose (economic aspect) and of goodness (moral aspect); new for us, His creatures, but only achieving, for us even, its full newness as we come to know the Reality which is the experience of

the Love that is perfect in Him alone; only achieving its full newness as we begin ourselves to know, to express, and to create: as we become gods ourselves. And what He creates is real, beautiful, and new.'

Poetry and Commonplace is the title of Mr. John Bailey's Warton Lecture on English Poetry before the British Academy (Milford; 1s. 6d. net). What does he mean by commonplace? The word, a translation of the Latin *locus communis*, means a theme or truth of general application. It is used for the most part now in a bad sense—a platitude. He uses it in a good sense—for truth that is of widest range. Then follows a discussion of originality. The one undoubtedly original saying of modern times is due to Keats. 'For one originality like

Beauty is truth, truth beauty: that is all
Ye know on earth and all ye need to know

(which, by the way, he puts almost better in one of his letters, "What the imagination seizes as beauty must be true"), we get a hundred re-discovered commonplaces like the most famous of all his lines, "A thing of beauty is a joy for ever."

The most recent information to be had of *The Hittites* is contained in Dr. A. E. Cowley's Schweich Lectures published under that title (Milford; 6s. net). The first lecture gives us a history of the search for that mighty but elusive people; the second tells us all that at present is known about them, the third is Dr. Cowley's decipherment of their hieroglyphic inscriptions.

Dr. Cowley believes with Sayce that the Hittites came from the Caucasus. They established themselves first at Boghaz-keui, where so many of their monuments have been found, and then spread westward. Abraham found them in the south of Palestine. But Dr. Cowley doubts if at that time (say 2100 B.C.) the Hittite empire approached so close to Egypt. He thinks it more probable that a band of Hittites had detached themselves from the main body and had settled near Hebron for trade. For a long time they held together a great confederacy of tribes in and around Syria, but their control of these tribes had weakened when Joshua entered Canaan, so that he was able to overrun the country with comparative ease.

'Some time in the fourteenth century they appear to have been established at Carchemish, and soon after that the archives at Boghaz-keui stop. It would seem then that as their attention was more and more diverted from the west, Boghaz-keui gradually lost its supremacy, or perhaps succumbed to hostile attacks. If we put the decline of it roughly at 1200 B.C. when the archives cease, this coincides in a remarkable way with other events, some of which at least must have been connected with it. Those were stirring times. The defenceless state of Palestine made possible the entry of the Israelitish tribes. Soon afterwards, on the break-up of Cretan power, the south of Palestine was equally open to colonization by refugees from the island, who eventually gave their name to the country (Philistines). In the north-west as the Hittite power gradually contracted, or was diverted from the sea, the allied states were left to take care of themselves. Their old allies, the Dardani of the Troad, were attacked by the Greeks and their city destroyed in the Trojan war (traditional date 1184).'

The Rev. Clement F. Rogers, M.A., Professor of Pastoral Theology in King's College, London, has written yet another book on his own subject. He calls it *Pastoral Theology and the Modern World* (Oxford University Press; 5s. net). It is a book of counsels. And the counsels are mostly very wise. The wonder is that there should be men occupying the office of pastor who do not know and do these things already.

Professor Rogers has one theory which will scarcely stand the historical test. In evangelical work he strongly recommends the worker to begin with the educated and not the ignorant, the rich and not the poor, the influential people and not the people of little account. It was certainly not the way in which the Gospel was preached and prospered at the beginning. Has it ever been a successful way?

Professor Rogers is happier with the children. He is a strong advocate of the Children's Sermon. He quotes cleverly from the biography of Edward Thring. 'I often think of the Bristol cutler, Plum. My brother was in his shop talking to him, and a boy came in to buy a knife. Plum left my brother (who was rather a swell) and paid extraordinary attention to suiting the boy with a knife to his mind. When he had finished, my brother re-

marked on the pains he had taken. "Why, you see, sir," he said, "that knife's a great matter to a boy; if I give him a good one he'll remember it as long as he lives, and always come to me again." A fine and true philosophy—always give children a good one. Alas! how often, how universally, forgotten.'

Free Will and Destiny, by St. George Lane-Fox Pitt (Constable; 5s.), in spite of its title, is a Rationalist's song of praise of the Middle Way. 'The virtues of the middle path, avoiding extremes, is the main burden of these pages. There is no absolute right and wrong, nothing is absolutely true and absolutely false, any more than there can be an absolutely great and an absolutely small. Nothing is *unalterably fixed*. The craving for fixity and separateness is exceedingly strong to-day, but so also is the craving for change. Hence these extravagant turmoils. The cravings for fixity and peace may be partially *gratified*, but until we reach true harmony they can never be *satisfied*. The middle path avoids needless conflict. It leads to peace of mind, to true understanding, towards the goal of human perfection.' In the end of the book there is an article by Mr. F. J. Gould on the International Moral Education Congress.

In Wild Rhodesia (Griffiths) is described as 'a story of Missionary Enterprise and Adventure in the land where Livingstone lived, laboured, and died.' There are two authors on the title-page, Henry Masters and Walter E. Masters, M.D., D.D., M.R.C.S. But the book seems to be written mainly by Henry Masters, the founder of a Christian Mission at Ndola, a district in N.W. Rhodesia, just below the Congo State. Mr. Masters writes well, and he is well furnished for writing. Not a great deal is told about the mission, but a great deal is told about the country and its inhabitants, both human and bestial. In the vivid descriptions of the animals and the thrilling stories of encounters with them lies much of the fascination of the book. And fascinating it is—not to be set down even on a busy day until it is finished. Here is an incidental paragraph about the work of the missionary: 'If one is going to accomplish anything in this country, it means that there *must* always be a number of natives in one's employ. The constant strain involved by momentarily watching and teaching them is indeed trying. If one is away for

a few days things are sure to be in disorder upon return. The workman have been to a beer-drink, the natives have broken into and stolen from the store, the snakes have killed the fowls, monkeys have eaten the fruit, a hippopotamus has paraded about the garden, eating as much as he wants and treading down the rest, leaving it a picture of desolation. Then two men are quarrelling, one of whom carries a murderous-looking spear. To prevent trouble I rush up, snatch the spear from his grasp, and chase him off the premises with his own weapon, and so the days pass by.'

The Bible—How to Think of It is an able, accurate, and up-to-date account of the scientific knowledge of Scripture. The book contains three lectures delivered at Melbourne on the Alexander Love Foundation by the Rev. George Tait, M.A. (Melbourne: Harston). A better book for the teacher who is still following obsolete methods is not to be found.

From the Jews' College, London, comes a volume on *The Doctrine of Merits in Old Rabbinical Literature*, written by A. Marmorstein, Ph.D. It is a volume of curious information and to the student of St. Paul of considerable value. For here are the religious ideas which were imparted to Saul of Tarsus as he sat at the feet of Gamaliel. 'The Patriarchs, as well as other personages of the Bible, accomplished or came near to perfection by their faith and love, unselfishness and charity, observances and performances, studies and works—of those ideals for which alone the world was worthy to be called into existence, and for which it deserves to exist. Thus they gathered treasures in heaven not for themselves but for others. By their works and charity their descendants experienced miracles and wonders in the course of their historical life. By their merits Israel escaped thousands of perils and dangers. For their sake Israel's immortality and eternity are assured.'

In order to teach young men to do good works there were stories told which were no doubt credible then and impressive. 'Not only do the merits of the fathers save or benefit the children, the merits of the children do a great deal of good to their parents. We have to mention first of all a story of *R. Akiba*. *R. Akiba* took a walk in a cemetery, and met a naked black man carrying on his shoulders wood, running like a horse. *R.*

Akiba made him stand still, saying: "If you are a slave, and your master is very cruel, I will redeem you. In case you are very poor, I will help you with money." The man said: "I pray you let me go, because I am afraid that my superintendents in Hell will become very angry with me." *R. Akiba* said: "Who are you, and what is your work?" The man said: "I am dead, and daily am I sent forth to gather wood, by which I am burnt." *R. Akiba* inquired about his work before his death. The man confesses having been a publican (or tax-farmer), when he favoured the rich and tortured the poor. *R. Akiba* further inquires: "Have you heard perhaps from your superintendents whether there is some hope for you?" The man replies: "Yes, I heard something which is, however, impossible. They said: 'If I had a son who would rise in the community to say Kaddish, and the members of the community would answer "Amen," I could be saved.' Well, I left my wife with child, and I do not know whether she gave birth to a boy or a girl, and supposing the first is the case, who will teach my son Torah, for he is friendless in this world." *R. Akiba* took upon himself the duty to be this friend.'

The Rev. Samuel Palmer has given to a volume of children's sermons the title of *The Flash Lamp*, with the sub-title 'Gleams for the Guidance of Youth's Ready Feet' (Johnson; 4s. net). The volume contains forty sermons, divided into Object Lessons (of which the Flash Lamp is one), Nature Talks, and Parables. Without exception they possess the first requisite—they will be listened to. If the next necessity is a good moral, it is there also—but it is not drawn unskilfully at the end, it runs right through the sermon.

Twenty-six years ago a society was founded in London for the purpose of opposing the advance of Socialism in the sphere of Local Government. Its title was and is the London Municipal Society. All the while its President has been Lord Farquhar. In 1906 this society established a Department of Social Economics and began to issue books against Socialism. The latest book has been written by its Secretary, Mr. W. G. Towler along with Mr. W. Ray. The title is *Socialism: Its Promise and Failure* (P. S. King & Son).

The authors have no difficulty in defining Socialism. This is the definition: Socialism is

'the Socialisation of the means of production, distribution, and exchange, to be controlled by the State in the interest of the entire community, and the complete emancipation of labour from the domination of capitalism and landlordism, with the establishment of social and economic equality of the sexes.'

With that definition they believe that all Socialists agree. And that definition is bad enough. But that is not the worst of it. The deeds of the Socialists are worse than their words. Lenin and his fellows are now the awful example.

School Celebrations have surely caught on. For Mr. F. H. Hayward, D.Litt., M.A., B.Sc., Inspector of Schools, has proceeded to prepare and publish 'A Second Book of School Celebrations' (King; 5s. net). It is quite as enticing and quite as entertaining as the first book. However the children enjoy the acting of them, the reader can certainly enjoy the reading of them. And be instructed. The first of them all is *A Recital Celebration on the Military Conflicts in Palestine*. It begins with the prophetess Deborah (are the children taught to pronounce the *o* long or short?) and it passes on to Gideon and John and Jesus and the Crusades and Napoleon and Allenby—a real lesson in Geography and History and Christ. The next is 'An Expository Celebration on the Theme of Toleration.' Think of it—to teach them toleration before they are ten!

Messrs. Lippincott have reissued *The Report of the Seybert Commission on Spiritualism* (\$1.50 net).

Henry Seybert was an enthusiastic believer in Modern Spiritualism. A short time before his death he gave to the University of Pennsylvania a sum of money sufficient to found a Chair of Philosophy, attaching to the gift the condition that the University should appoint a Commission to investigate the claims of Spiritualism. The Commission consisted of ten capable men, with Dr. H. H. Furness as Chairman. The Report now republished was issued in 1887. It is an unsparing condemnation. Not a single attempt to make out a spiritual origin for the phenomena witnessed was found to be genuine. Most of the efforts were clever, some of them were clumsy, all of them were fraudulent. The story of the great Dr. Slade's performances is most amusing and most damaging.

Dr. Elihu Grant, Professor of Biblical Literature in Haverford College, is the author of a book on *The Orient in Bible Times* (Lippincott; 10s. 6d. net). It is a history of the Near East. But the persons and events are selected for description, not because of their intrinsic importance, but because of their importance to the student of the Bible. It is also a history of the Bible itself, again not as literature, but as experience of life on the part of its writers and the nation to which they belonged. It is even a history of the country in which that nation dwelt. And as this co-operative plan proceeds there is no confusion; one department of study yields itself to the understanding of another.

At the end of each chapter there are suggestions for further study and the titles of the best books for it. The pictorial illustrations are extraordinarily good.

One of the greatest and one of the best known Orientalists of America is Professor Morris Jastrow, Jr., of the University of Philadelphia. Recently Dr. Jastrow has given himself to the help of the statesman and left the linguistic student alone. He has published books on the political problems of the East. The latest book has for title *The Eastern Question and its Solution* (Lippincott; 6s. net).

What is the Eastern Question? It is the question of what is to be done with Armenia and other countries of the Near East, which need protection and yet desire freedom. One attempt at solving the problem is the principle of mandates. Dr. Jastrow does not believe in the mandatory principle. He understands that it was suggested by Mr. Wilson and accepted by Mr. Lloyd George and M. Clemenceau as a way out of a conflict between two theories—the theory of grab and the theory of leave alone. And Dr. Jastrow believes in Mr. Wilson. But the mandate is a makeshift. He has a better plan than that. His plan is for America to join the rest of the Allies in the appointment of joint commissions to manage the affairs of Constantinople, Turkish Asia Minor, Armenia, Georgia, Azerbaijan, Syria, Palestine, Mesopotamia, and Arabia, entirely in the interests of these countries. So this is one voice, earnest and influential, raised in favour of the 'interference' of America with Europe.

The Right Rev. Edwin James Palmer, D.D.,

Bishop of Bombay, is as keenly interested in the matter of Reunion as any bishop at home. And he sees as clearly that Reunion is impossible until our ideas of the Ministry are brought into harmony. He wrote his book *The Great Church Awakes* (Longmans; 5s. net) before Dr. Headlam's Bampton Lectures were published. But he has had the opportunity of adding a note on that epoch-making volume. The whole controversy is narrowed down to a single point. Were the local 'bishops' (called also 'elders') of the New Testament ever appointed by the local church, or were they invariably ordained by the laying on of the hands of other bishops? Dr. Headlam shows that it is impossible to prove that they were invariably ordained by bishops. And if they were not, then the succession from the original Apostles was broken. Dr. Palmer is with Dr. Gore. He holds that 'a succession of persons holding and receiving one from another an exclusive commission to ordain existed in fact in the Gentile Churches from the very first, and that this system of ordination became the norm of the universal Church.'

It would have been difficult for the editor of the 'Great Leaders' series to find a better writer for *The Story of George Fox* than the man he has found, Dr. Rufus M. Jones. The series is published by the Macmillan Company at \$1.50 each volume. The readers are supposed to be young people, but young and old will read this volume. For Professor Jones has so written that in spite of the distance in time and greater distance in manner we become thoroughly interested in the person and experiences of the great Quaker, and read the book right on to the end.

The Rev. Henry Sloane Coffin, Minister of the Madison Avenue Presbyterian Church, and Associate Professor in the Union Theological Seminary, New York City, is a firm believer in the gospel of the grace of God, as firm as was the Apostle Paul; but he believes, again as firmly as the Apostle, that we have been 'created in Christ Jesus unto good works.' And he preaches good works. His new book *A More Christian Industrial Order* (Macmillan; \$1) is entirely occupied with good works. Not, however, of the old and obsolete variety, such good works as could be done on Sunday and obtain merit before God while leaving six days free for other things. Professor Coffin's

good works are done on weekdays. His titles are, the Christian as Producer, as Consumer, as Owner, as Investor, as Employer and Employee. He is not extravagant, either in language or in expectation. And he has hope. 'Bishop Gore said recently: "There is now the usual depression and lowering of moral aims which always follows a time of war. For the real terror of war is not during the struggle; then the war has very ennobling powers. It is the after-war periods which are the curse of the world, and it looks as though this were going to prove true to-day. I own that I never felt anxiety such as I do now. I think the aspect of things has never been quite so dark as at this moment. I think the temper of the nations has degraded since the Armistice to a degree that is almost terrifying." But our faith in the potency of spiritual ideals rests in our conviction that they are no mere aspirations of high-minded men and women; they are inspirations from the Most Highest; they are the Spirit of God in man. The restlessness of our day is partly earth-born—the selfish striving for the possession of things, that "covetousness, which is idolatry"; partly it is the breath of heaven, stirring our consciences to a more just distribution both of the burdens and of the satisfactions of life, to a more considerate arrangement of our methods of work and enjoyment, so that the whole family of mankind, severally and collectively, receive their Father's bounteous provision for their bodies, minds, and spirits. Lincoln, the most conspicuous exponent of the democratic ideal, wrote to his friend, Joshua Speed: "I have no doubt it is the peculiar misfortune of both you and me to dream dreams of Elysium far exceeding all that anything earthly can realize." "Peculiar misfortune"?—they were his power by which the Union was conserved and the slave set free. The Christlike ideals which haunt us in this day of international reorganization and industrial readjustment—however scoffed at as chimerical—are to us promptings of the All-wise, which we may calmly, courageously, and confidently espouse.'

Dr. Harry F. Ward, Professor of Christian Ethics in Union Theological Seminary, New York, has given his answer to the question, What are we to do now that the War is over? in a volume entitled *The New Social Order* (Macmillan). He accepts the three ideals, Liberty, Equality, and Fraternity.

'The Western peoples,' he says, 'have taken to liberty quite eagerly; they are going to take to equality a little more soberly; but fraternity is still considered a beautiful sentiment, a very delightful ideal with which to beguile idle moments, but dismissed from the world of daily affairs as impractical. Are we now to discover that it is one of the vital forces of democracy which must find practical expression in organization, if freedom is to remain and equality is to be advanced?'

His answer is in the affirmative. It is just in the fullest and freest recognition of Fraternity, or 'Universal Social Service,' as he calls it, that for him lies the hope of the future. He discusses the matter in chapters headed 'Efficiency,' 'the Supremacy of Personality,' and 'Solidarity'; and then he expresses his hope in this way: 'It is increasingly apparent that the new order both in plan and in experiment is forming around certain definite principles. Men everywhere are seeking for a larger measure of equality and for the realization of fraternity in universal service to each other. They are more and more determined to make the social machinery an efficient means to the highest ends of human living. It is becoming manifest that the development of personality is to supersede the acquisition of goods as the goal of social activity, and that the fullest development of personality is to be found in the effort to realize the solidarity of the human family.'

But success cannot be had apart from God. 'The last word is with religion. Science and art and economic productivity do not complete the process of personal development. It is more than self-culture. The teaching of religion, drawn from all of human experience, is that the full realization of personality is to be found only in fellowship and service, wherein self-culture is utilized and completed. Religion further declares that personality reaches its highest expression when its fellowship and service embrace all mankind, and when it develops the sacrificial spirit.'

It may not be possible for any one to offer a complete readable and reliable history of philosophy in a single handy volume. But it is possible to do all this with one half at a time. For Mr. W. T. Stace has done it. He has written *A Critical History of Greek Philosophy* (Macmillan; 7s. 6d. net), and it is both reliable and readable. He has shown what a man can do who has a definite

purpose in his mind, and does not spare himself in the carrying out of it. Whether or not he has in hand a similar volume on Modern Philosophy we do not know. But we think it probable. And then he will have covered all the ground. For there is no ancient philosophy but the Greek. 'There were great civilizations in Egypt, China, Assyria, and so on. They produced art and religion, but no philosophy to speak of. Even ancient Rome added nothing to the world's philosophical knowledge. Its so-called philosophers, Marcus Aurelius, Seneca, Epictetus, Lucretius, produced no essentially new principle. They were merely disciples of Greek Schools, whose writings may be full of interest and of noble feeling, but whose essential thoughts contained nothing not already developed by the Greeks.' The case of India is more doubtful. But Indian philosophy is religious rather than philosophical, and is generally left to the student of Religion.

But why ask us to know ancient philosophy of any kind? Has it not all been superseded by the modern? Mr. Stace does not think so. For philosophy is not as science. 'If Eratosthenes thought the circumference of the earth to be so much, whereas it has now been discovered to be so much, then the later correct view simply cancels and renders nugatory the older view. The one is correct, the other incorrect. We can ignore and forget the incorrect view altogether. But the development of philosophy proceeds on quite other principles. Philosophical truth is no sum in arithmetic to be totted up so that the answer is thus formally and finally correct or incorrect. Rather, the philosophical truth unfolds itself, factor by factor, in time, in the successive systems of philosophy, and it is only in the complete series that the complete truth is to be found. The system of Aristotle does not simply cancel and refute that of Plato. Spinoza does not simply abolish Descartes. Aristotle completes Plato, as his necessary complement. Spinoza does the same for Descartes. And so it is always. The calculation of Eratosthenes is simply wrong, and so we can afford to forget it. But the systems of Plato, Aristotle, Spinoza, Leibniz, etc., are all alike factors of the truth. They are as true now as they were in their own times, though they are not, and never were, the whole truth. And therefore it is that they are not simply wrong, done with, finished, ended, and that we cannot afford to forget them.'

So this is a living book on a living subject. 'If I did not believe' says the author, 'that there is to be found here, in Greek philosophy, at least a measure of the truth, the truth that does not grow old, I would not waste five minutes of my life upon it.'

Bishop Charles Gore is much disturbed by the issue of *Dr. Headlam's Bampton Lectures*. He has written an answer in the form of an Open Letter to the Bishop of Nassau (Mowbray; 1s. net). This is what disturbs him: 'Dr. Headlam's volume seeks to show that the doctrine of the transmission by continuous succession from the apostles of the authority and gift requisite for ministry in the Church is a later doctrine unsupported by primitive and scriptural evidence, and therefore one which we can safely discard in favour of the doctrine that wherever there is the laying on of hands with prayer in a Christian congregation, by whomsoever the laying on of hands be conferred, provided there is the general intention to appoint a Christian minister, there we have a valid and sufficient ordination which the Church should recognize.'

Thomas Hardy has written an Introductory Note to Dora Sigerson's small volume of sketches entitled *A Dull Day in London* (Eveleigh Nash; 4s. 6d. net). The charm of the book is in its attitude. The subjects are as old as Adam and Eve, and they have been handled as artistically before. But this gifted Irish woman had an attitude to the creatures of God's hand that was all her own. What was it? Not sympathy exactly; perhaps sympathetic humour would nearly describe it. And once or twice as in 'The Child' there is the suggestion of tragedy.

If you wish to know *How to Organize Bazaars, Concerts, Fêtes, Exhibitions, and Various Charitable and other Functions* you will find the knowledge in a book with that title written by Mr. Attfield Fawkes (Pitman; 6s. net).

Mr. T. Sturge Moore has done a wonderful thing in his latest book *The Powers of the Air* (Grant Richards). Not only has he introduced us into the society of Athens and into intimate association with Socrates and Plato and other great ones there, but he has made us enter into

their very souls. Their world is for one wonderful hour of reading our world. We see with their eyes, we are content to be limited by their outlook on life—a life into which Christ has not come. And what then? We count culture the end of all existence, and good manners the means. We are not greatly troubled that the poor deformed slave Smikros, though a clever sculptor, is beaten and maimed; we do not question his master's right to burn his hands into shapelessness. It is a society of savages, but how well-bred they are; how loftily they can think, how handsomely speak; what wonderful things they can do in art and letters.

Messrs. Schwann of Düsseldorf have published an edition of the New Testament in Greek, by Dr. H. J. Vogels. The title is in Latin, *Novum Testamentum Græce* (M.20; by post, M.24). The date is 1920.

In the Introduction (in German) the editor says that in outward appearance his edition recalls Nestle's, which was published in this country as well as in Germany, but in reality differs from that edition essentially. For Nestle made up his text out of the agreement of the editors, Vogels has made up his out of the MSS. and VSS. themselves. He has paid particular attention to the history of the text. And he has a high opinion of the value of the great versions. He believes the Vulgate to be of more importance than the Old Latin versions, and recommends Wordsworth's as the best edition of the Vulgate to work with.

There is an apparatus criticus at the foot of each page, chosen 'to show where and for what motive the original text had been altered.' For some of the New Testament writings, the editor tells us, especially for the Apocalypse, the apparatus would have been fuller, if he had not had to leave his books behind him in Strassburg.

The S.P.C.K. has published a small volume of Selections from the *Tell el-Amarna Letters* (4d. net). The selection and translation are Percy Handcock's.

To the 'Helps for Students of History' add a most acceptable volume by R. A. Roberts on *The Reports of the Historical MSS. Commission* (2s. 6d. net).

The Rev. Clement F. Rogers, M.A., has issued the third series of *Question Time in Hyde Park*

(S.P.C.K.; 8d. net)—as clever and as converting as ever.

The Hymn-Book of the Church is the title which Frances Arnold-Forster, S.Th., has given to a study of the growth of the Psalter (S.P.C.K.; 8s. net). The idea underlying it is that just as our modern hymn-books are the result of selection and modification, so the Psalter reached its present form only after a long series of adaptations to the ways in which the ancient Israelites desired to worship God. And the purpose of the book is to trace these adaptations. It is a study which demands critical and historical gifts of the highest order. One may be pardoned for doubting at the outset if a woman is likely to be competent. This woman, however, has been trained in as severe a school as any theologian, and it is necessary to read but a few pages of her book to perceive, with whatever surprise, that she has every gift that the undertaking demands. There is even in some places, such as in the place where she explains the musical phraseology of the Psalter ('Alamoth,' 'Sheminith,' and the like), evidence of a gift peculiarly her own—the gift of illustrating the ancient and obscure by means of the modern and intelligible. 'The Chronicles do not help us to an explanation of those puzzling Hebrew words in the titles of several of the Psalms, such as *Jonath elem rekohim* (56), or *Shushan Eduth* (60 and 80); nor do the English translations do anything to help our ignorance. "The silent dove of them that are afar off," or "The lily of testimony," is not much more intelligible to us than the strange Hebrew words. But when we learn that these are just the names of the melodies or musical "tones" to which these particular Psalms are to be sung, we are reminded of our own old-fashioned hymnals, with names of appropriate tunes (no whit less unintelligible) set over against the first line—*Martyrdom*, *Ben Rhydding*, *Darwell*, and the like. If, again, we find in the Psalter that the same musical assignment, *Altashheth*—that is, "Destroy it not"—is given to no less than four Psalms (Ps. 57, 58, 59, 75), we may remember how often in our hymn-books "Tallis' Canon," or some other well-established favourite, does more than double duty.'

Two valuable essays, divided into five chapters, occupy the end of the book, one on the Poetry of the Psalms (not commonplace by any means),

and one on the Creed in the Psalter (quite original and effective).

In the book entitled *India in Conflict* (S.P.C.K.; 3s. 6d. net), written by the Rev. P. N. F. Young, M.A., Vice-Principal of St. Stephen's College, Delhi, and Agnes Ferrers, an interesting fact is quietly revealed. It is the fact that while the missionary goes to India for Christ's sake, he stays there for the sake of the Indian. First a quotation is made from Mr. Hugh Walpole's book 'The Secret City': 'Isn't it odd how one gets to love Russians—more than one's own people? The more stupid things they do the more you love them; whereas with one's own people it's quite the other way.' Then comes this comment: 'Mr. Walpole's book reminded me so often of India that it scarcely came as a surprise when one found him providing the very expression wanted to describe the peculiar loveliness of one's Indian friends. It would be interesting rather than profitable to attempt an analysis of this quality: it is sufficient to say that it is this rather than anything else that makes us their devoted servants.' It is not that Christ is less as the years pass, it is that India becomes more. Will the unbeliever in missions and missionaries think of it?

This is a book for unbelievers. For there is not a word of apology or advocacy in it.

To the S.P.C.K. 'Translations of Christian Literature' has been added a volume on *St. Patrick, his Writings and Life*, by Professor Newport J. D. White, D.D. (6s. 6d. net). In a short businesslike Introduction Dr. White discusses all the problems that gather round the Saint's life—the genuineness of the Confession and the Letter, the place of his captivity, his wanderings before his consecration as bishop in 411 or 412, the introduction of Christianity into Ireland. Then each of his writings has its own short Introduction. It is all scholarly and yet popular—the best book now for the understanding of the great missionary. And he *was* great. 'He planted great ideals in a new soil; and the value of this achievement is not impaired, so far as the planter is concerned, if the nature of the soil was prejudicial to a rapid or healthy growth. The mere presence of ideals, when it is recognized, is in itself a moral revolution. The man or the nation that has once seen a vision can never

again be as before. I have elsewhere characterized St. Patrick as a man of apostolic quality and Pauline temperament. Immeasurably inferior to St. Paul in knowledge and in intellect, he was his equal in the completeness of his self-consecration to the service of Christ; and in that lay the secret of his success in life and of the attraction of his personality after death. He "was not disobedient unto the heavenly vision"; and his constant application to himself of the language which St. Paul uses when speaking of his personal relations to God, to his work, his converts, and his adversaries, does not strike the reader as presumptuous or ridiculous, because we feel that it is justified by St. Patrick's moral and spiritual kinship with the Apostle of the Gentiles.'

The Central Board of Missions of the Church of England has issued its twelfth (1920) *Review of the Missions Overseas* (S.P.C.K.; 2s. 6d. net). The whole world is under review though the Church of England has yet much land to bring under cultivation. In many countries there is hope, in every country expectation. The most doubtful and most delicate problem is found in the Muhammadan areas. Will the disappearance of the Turk as a great political power be the recovery or the decline of Islam as a religious influence? For the moment the Muslim is joining national and international movements, and his religious faith in God and revelation and in the life to come is in danger of decay. 'For this,' says the Report, 'if for no other reason, he needs the sympathetic help of Christians.'

Mr. W. Blair Neatby, M.A., describes himself as an English Quaker, and that not by birth or upbringing but by conviction of the Truth. He has written a book on *The Message of Jesus* (Swarthmore Press; 2s. 6d. net). 'The thesis,' he says, 'is that the Fatherhood of God, being not (as we have too often supposed) one out of many principles in the teaching of the Master, but the one and sole fountal principle from which every other flows, is determinative of the whole body of Christian doctrine, and must be used as the guiding principle and the test of all our theological constructions.' So the message of Jesus is the Fatherhood of God. And when Jesus has delivered His message, what then? That is all, says Mr. Neatby—that is Jesus.

The Rev. C. C. Dobson, M.A., Vicar of St. Peter's, Paddington, is much occupied with thoughts of the place where the Lord's body lay. He believes in 'Gordon's Tomb.' He believes also in Mr. Latham's idea about the clothes and the napkin wrapped up and laid in a place by itself. But there are difficulties still. And it has occurred to him to ask Joseph of Arimathæa to explain exactly the construction of the tomb and how the body lay in it. Joseph does this in a letter to Onesimus, the same who once ran away from his master Philemon and found his Master Christ. There are photographs and plans. And it is all deeply interesting, for Mr. Dobson is himself deeply interested. The title is *The Story of the Empty Tomb* (Thynne).

The first volume of the 'New Humanist' series to be issued from the University of London Press is entitled *Education for Self-Realisation and Social Service* (7s. 6d. net). The author is Mr. Frank Watts, M.A., Lecturer in Psychology in the University of Manchester.

The two parts of the title go together. 'The thesis which we shall maintain in this volume is that individuality and sociality are the two indestructible elements of life out of the fusion of which all progress comes; and we hold that education is the process by which man is taught or otherwise learns spontaneously to refine, control and satisfy his egoistic impulses and desires in such a way that his conduct makes for the social as well as his own individual development and well-being.'

In this purpose Mr. Watts is quite up to date. For he believes that in education, 'the movement in favour of non-interference with the growth of the child and the attitude which applauds the post-Victorian principle that youth must not be restrained but at all costs be allowed to have its fling, is already past its prime.' A return has set in towards restraint. Even Madame Montessori, 'though she is an enthusiastic apostle of freedom for the child in the physical and intellectual provinces, allows no freedom in the ethical sphere.' But the restraint is not the restraint of the Victorian age. It is not the will of the teacher imposed on a class, regardless of individual aptitude. The new restraint is the natural action and reaction of the individual and the group on one another. It is that action, guided wisely by the well-

trained teacher, is to be the education of the future.

Mr. Watts is not afraid of his principles. He believes in the co-education of the sexes. 'We consider that there exists sufficient evidence for believing that systems which unnaturally segregate the sexes during the years of growth and maturity are productive of the greatest mischief. The life of the male or female who is compelled to live entirely apart from the "opposite" sex becomes emotionally impoverished, and is the seed-ground for the cultivation of most of the pathological forms which the reproductive instinct may take.'

Messrs. Watts, the Rationalist Press Publishers, have entered on a new series of biographies to be called 'Life-Stories of Famous Men.' The first two (issued in paper covers at 2s. net each) are *Thomas Henry Huxley*, written by Leonard Huxley, LL.D., and *Auguste Comte*, by F. J. Gould. They (subject and author) are chosen of course for their anti-religiousness; but there is nothing in either volume to take offence at. The idea is to make the private life as estimable as it can be made—an easy enough accomplishment in the case of Huxley, not so easy in the case of Comte.

The Communication of the Spirit.

BY THE RIGHT REVEREND G. H. S. WALPOLE, D.D., BISHOP OF EDINBURGH.

THERE is an old story that tells of a great gift and how it was bestowed. Two men, master and disciple, were taking their last walk together. Both were conscious of an immediate parting, and for good and all. The elder was afraid that the suddenness of this separation might terrify his young friend, and he earnestly and more than once bade him depart, but the younger only clave to him the more resolutely. At last the master, bending affectionately over his friend, asked him to make any request that was near to his heart before he was taken away. 'What could he do for him?' Elisha, for he it was on whom this honour was conferred, did not hesitate. He needed many things—wisdom, guidance, fortitude, patience, and a hundred others—but one supreme wish was uppermost: he wanted his master's spirit. Having that, he had everything. To be strong, fearless, loyal, and faithful as Elijah had been was the most coveted gift. And as elder son placed over a large family of younger prophetic brothers it was natural that he should crave for the exercise of this larger responsibility of the elder son a double portion.

It is this that every disciple naturally desires from the master he follows. The young artist imitating as he can a Turner or a Watts does not crave so much his technical skill as that spirit which gives colour and life to the canvas: the musician who has been fired by new ambitions since he entered

the circle of the great master's pupils seeks to catch the spirit that gives tone and warmth to every piece that is played: the man of letters does not covet so much Shakespeare's gift of language or his power of expression as the spirit that creates the immortal characters of his plays. Or still more common is the feeling that so many have on reading some great biography. They do not desire so much their hero's talents and gifts, his scholarship, accurate memory, quick intelligence, scientific power, mathematical cleverness, for they feel they might have them and yet be selfish, mean, vain, lazy, and self-indulgent; but what they covet is the fine spirit which lay behind all that he had and which gave life and power to all he did. And this feeling was pre-eminently that of the disciples of Christ. It was not His miraculous power nor His singular gift in speaking, so that the common people heard Him gladly. They craved the Spirit that ennobled every movement, every action, every word. To say things as He said them and to do things as He did them—they could hope for nothing better than that. And had he asked them, as Elijah asked Elisha, what they would like to have before He left them, they would have said with one voice, 'Thy Spirit.'

But this gift seems incommunicable. Elijah virtually confessed that it was when he not only told his friend that he had asked an hard thing, but that its communication depended not so

much on his own request for it as the ability of Elisha to receive it. 'Thou hast asked an hard thing'—he might have added, 'an impossible thing.' And yet one way lay open. 'Nevertheless, if *thou see me* when I am taken from thee, it shall be so; but if not, it shall not be so.' Spirit is spontaneous and free: it cannot be handed about like a money gift, nor imitated by careful and painstaking labour. However much you may wish, if you have it, to give it away, it is not in your power. 'The wind bloweth where it listeth, and thou hearest the sound thereof, but knowest not whence it cometh and whither it goeth: so is every one that is born of the Spirit.' And yet, free though it is, it is not arbitrary. It will always fall where the ground is ready to receive it. It has no partialities: neither youth nor age debar it, neither wisdom nor ignorance attract it. It is independent of sex, race, nationality. The African native and the European citizen may alike receive it. There is no colour question nor franchise test. The only condition is the capacity to receive it. And this is measured by vision: 'If thou see me when I am taken from thee, it shall be so.' The translocation of Elijah was not visible to the ordinary eye; the chariots and horses of fire could only be seen by the inner perception. 'The natural man receiveth not the things of the Spirit of God, neither can he know them, for they are spiritually discerned.' The ability, then, in Elisha to receive the spirit of Elijah depended on the power he possessed to penetrate the unseen, to see what lay behind the outward phenomena, to know spiritual realities. We may well believe that the main purpose of the education which he received from his master had this in view. He was being trained to see what lay behind the veil that stood between the ordinary man and the kingdom of God. Elijah could not be sure that his disciple had learned the lesson, and therefore could not be sure whether he could receive his spirit. For spirit, we say again, depends on vision. We can well imagine Shakespeare telling one who coveted the power he wielded in creating characters, 'If you see as I do, you can create, but it depends on your seeing.' Beethoven might say, 'Do you hear with the inner ear?—all depends on that'; or Turner, to one who complained that such colouring as he gave was never seen in nature, 'I can see it and so portray it; and you will never inherit my spirit, never really know what I am about, till you so see it.'

It is when we have this in mind that we can the better understand why there was no Pentecost for at least three years after Christ began His ministry. The Spirit was present throughout it, abiding in Christ and giving power and character to His mission. 'He is with you,' Christ said, (one day) meaning 'He shall be in you'; the period of probation had not yet passed, for Jesus was not yet glorified. All through the training of the Twelve we note this careful education in the reality of the unseen. 'You shall see greater things than these,' He said quite early to Nathanael, who was expressing great wonder that he had been seen by Christ under the fig tree without Christ being near; 'you shall see the heavens opened, and the angels ascending and descending upon the Son of Man.' And he and the others did see things like that, for later He is able to congratulate them: 'Blessed are your eyes, for they see; and your ears, for they hear.' In this respect they were different from the ordinary folk, whose eyes were closed and whose ears were dull of hearing. They saw what many prophets and righteous men had desired to see, and heard what they had longed to hear. And so, in spite of much that was wanting, they were enabled to receive His Spirit. We read that at the end of His ministry 'He breathed on them and said, Receive ye the Holy Ghost.' And that this gift was His Spirit is plain from the fact that He had before described His particular operations as testifying of Him, bringing all things that He had said to their remembrance, and taking of His and declaring them unto them. He was, as St. Luke calls Him, 'the Spirit of Jesus.'

Now we are not either so familiar with this gift or with its conditions as we ought to be. When Christ speaks of abiding in us and our abiding in Him, and of this intimate union being essential to all progress, we are apt to think that this is one operation and the indwelling of His Spirit another. But they are, of course, as much the same as if we explained the absolute oneness of a man with Shakespeare by saying that he possessed more nearly than any one else we ever met the spirit of Shakespeare, that he thought in the same big way and expressed himself in the same felicitous language. So the man in whom Jesus is has His Spirit: that is, he has His marked characteristics, looks at God and man in the same way, behaves as He did at prayer, shows the same boldness and courage when meeting with opposition and the

same meekness when contradicted, endures physical hardships with the same indifference, cares as little as He did for the outward shows of men, treats the poor and the rich alike with the same dignity and courtesy, meets pain and death with shrinking and yet with supreme confidence, never doubts the success of His enterprise nor the future of His kingdom. And such men are to be found, and always have been. The world is astonished by these repetitions of the character of Jesus. When they see them, as the Sanhedrin did in Peter and John, they marvel, then remember what explains it all: they have been with Jesus, that is, they had caught His Spirit. Now what needs fresh iteration to-day is that this is not acquired by imitation any more than the spirit of a Mozart or a Wagner is caught by imitation. It is not by looking at the image of Christ presented in the Gospels, nor by reading such studies as the *Imitation of Christ*, nor by the endeavour to reproduce in ourselves what we learn therein, helpful as all such efforts are, that this marvellous portraiture of Christ is produced. The Christian writers do not explain it in this way. They say with St. Paul, 'We all mirror the glory (*i.e.* the character, of the Lord) with face unveiled, and are being transformed into the same likeness as Himself, passing from one glory to another (that is, from one image of His character to another), for this comes of the Lord the Spirit.' Yes, 'this comes of the Lord, the Spirit,' who works from within, making us think, feel, and act like Christ. As Mr. Drummond says in *The Changed Life*, 'this is not imitation but a much deeper thing. Mark this distinction, as the difference in the process as well as in the result may be as great as that between a photograph secured by the infallible pencil of the sun and the rude outline from a schoolboy's chalk. Imitation is mechanical, reflection organic. The one is occasional, the other habitual. In the one case the man comes to God and imitates Him; in the other, God comes to man and imprints Himself upon him. That this possibility is a real experience, Mr. Drummond shows

by selecting one from a thousand witnesses and placing it before us. It is the witness, he tells us, of one of the highest intellects this age has known, a man who shared the burdens of his country as few have done and who, not in the shadows of old age but in the high noon of his success, gave this confession (the fuller version may be seen in *The Changed Life*) to the world:—

'I want to speak to-night only a little, but that little I desire to speak of the sacred name of Christ, who is my life, my inspiration, my hope, and my surety. I cannot help stopping and looking back upon the past, and I wish, as if I had never done it before, to bear witness, not only that it is by the grace of God, but that it is by the grace of God as manifested in Jesus Christ that I am what I am. . . . If you ask me precisely what I mean by that, I say frankly, that more than any recognized influence of my father or my mother upon me; more than the social influence of all the members of my father's household; more, so far as I can trace it or be made aware of it, than all the social influences of every kind, Christ has had the formation of my mind, and my disposition. My hidden ideals of what is beautiful I have drawn from Christ. My thoughts of what is manly and noble and pure have almost all of them arisen from the Lord Jesus Christ. . . . I do not perceive that poet, or philosopher or reformer or general or any other great man, ever has dwelt in my imagination and in my thought as the simple Jesus has. For more than twenty-five years I instinctively have gone to Christ to draw a measure and a rule for everything. . . . That is not all. I feel conscious that I have derived from the Lord Jesus Christ every thought that makes heaven a reality to me and every thought that paves the road that lies between me and heaven. All my conceptions of the progress of grace in the soul; all the steps by which divine life is evolved; all the ideals that overhang the blessed sphere which awaits us beyond this world—these are derived from the Saviour. The life that I now live in the flesh I live by faith in the Son of God.'

In the Study.

Virginibus Puerisque.

Charles Wesley.

'It is good to sing praises to our God.'—Ps 147¹.

LONG ago the boys of a family used to be thought much more of than the girls. If they were sent to the University their sisters had to stay at home to do sewing or to help to keep the house tidy. But in spite of circumstances some of those girls turned out to be specially fine women, stronger characters, in fact, than their brothers.

So it happened with a baby girl who was born as long ago as 1669. She was the youngest of a very large family. Naturally enough there were no special rejoicings over her birth; now, however, after more than two hundred years she is spoken of as a queen amongst women.

Her name was Susannah. You can quite imagine a girl called Susannah being sedate, grave, and sweet, almost like an old-fashioned Quakeress, can't you? She had a very beautiful face, and was both clever and good. Then she had the intense earnestness of one who really loved God, and what made that earnestness a powerful thing was the fact that she thought things out for herself and stuck to her own opinions.

She became the wife of a clergyman called Samuel Wesley, and, like her mother before her, had a very large family. Two of her boys were called John and Charles. They both became famous men, and owed everything that was best in them to their mother's training.

Although Mrs. Wesley had to toil from morning to night, she never allowed herself to become a household drudge. She buried her talents; but she kept her mind free. We come to know that from the story of the religious meetings she held in the Rectory kitchen. At first only the servants and children came, then some of the neighbours begged to be allowed to join them, until in a short time there were as many as thirty or forty packed into the kitchen. Her husband did not like the idea of her speaking in public; he thought it an unbecoming thing for any woman to conduct such a meeting at all. But by a few very convincing words, such as Susannah Wesley could speak, she succeeded in making him accept the innovation.

Her boy John was about nine at the time.

How the sight of his beautiful mother speaking to the country people must have impressed him! It is possible that at one of those home meetings he pledged himself to try to do what was right in the sight of God. Charles was at first not so seriously minded as John. You boys and girls will understand something he said when he was a student—'Diligence led me to serious thinking'—for you know that if we do our work earnestly we are sure to be led to want to know more and more; and then we cannot help thinking seriously about all sorts of things.

Charles Wesley was anything but a prig. He was, in a way, more lovable than his brother John. John was masterful, he could dominate his fellow-students; Charles made his companions love him. He and some of those he had influenced formed themselves into a sort of club. They pledged themselves to live by rule, and to meet frequently for the purpose of helping each other. They would keep all laws with diligence—the Law of God, the law of the Church, the laws of the University. They were nicknamed the 'Godly Club,' but they did not care; they were 'Methodists,' and thus did the term you all know grow out of the meetings Charles Wesley held with his little company. Amongst the original band was Whitefield, who afterwards became the great Methodist preacher. John Wesley too joined, and became a leading spirit. He came to be thought of as a greater preacher than his brother, and in other ways he filled up what Charles lacked. But the real founder of the Methodist body was Susannah Wesley, the toiling mother of the Rectory. Writing to one of her boys when he was at school she said: 'I will tell you what rule I used to observe when I was in my father's house and had as little, if not less, liberty than you have now. I used to allow myself as much time for recreation as I spent in private devotion. Not that I always spent so much, but I gave myself leave to go so far but no farther. So in all things else; appoint so much time for sleep, eating, company, etc.'

Charles Wesley had a power all his own when he preached. Often he addressed vast crowds in the open air. Sometimes the tears ran down his cheeks as he told the people about the love of

Jesus Christ for poor sinners. And he could make a congregation sing as they had never sung before. No wonder! He gave out hymns that he had written himself; they expressed his own experience in words that were in themselves music, for he was more than a preacher; he was a poet. In those days few of the hymns sung would have interested boys and girls, they would not have enjoyed singing them. But think of a great audience of 15,000 to 20,000 rejoicing in a knowledge of the love of Jesus Christ, joining in such a hymn as

Oh for a thousand tongues to sing
My great Redeemer's praise;
The glories of my God and King,
The triumphs of His grace!

Jesus, the Name that charms our fears,
That bids our sorrows cease;
'Tis music in the sinner's ears,
'Tis life, and health, and peace.

The crowd influenced Charles Wesley as he preached. Sometimes he stopped speaking and asked the people to sing a hymn until his message came to him.

He was one of the immortal hymn-writers of our religion, and he brought to the worship of the eighteenth century the very thing it needed—a note of a 'revival' enthusiasm. The boys and girls must have thought about heaven and the singing there when, standing beside their parents they looked upon a throng such as they had never seen before, and heard singing that was like 'the sound of many waters.'

'He was a great Christian,' said Lord Salisbury after the death of Mr. Gladstone, and so spoke a great friend of Charles Wesley when he passed away.

He loved children else he could not have written the little hymn that is such a favourite with you all. Your fathers and mothers love it too.

Gentle Jesus, meek and mild,
Look upon a little child;
Pity my simplicity,
Suffer me to come to Thee.

Why sit still?

'Why do we sit still?'—Jer 8¹⁴.

Perhaps you think this is a funny sort of text and not a bit suitable for boys and girls. There is a question you are much more accustomed to hear, especially if you are very small—'Why do

you *not* sit still?' You have been asked to be quiet for a short time while mother tussles with her weekly bills, or father writes a business letter, or big brother works out a difficult sum; and you do try very hard for a minute. But something tickly seems to come in your legs, and before you know it you are fidgeting about on your chair or bobbing on and off it, until the grown-up person says in a rather annoyed tone, 'Can you not keep still for five minutes?' Well, of course you can't. Moving about is just part of the way you grow, and you can no more help moving than you can help growing. The best thing to do is to get something quiet to do, something that won't disturb the big people—a story book to look at, or a dolly to dress, or a puzzle to puzzle out, and then the fidgeting and the bobbing will stop without your knowing it.

And yet I think boys and girls need very much to ask themselves this question, 'Why do we sit still?' Because very often we sit still when we should be jumping up and getting busy.

1. Sometimes we sit still when there is somebody to help, and that is not a good sort of sitting still. The other day I travelled in a tramcar with two well-dressed little girls of ten and twelve. It was a busy hour and the car filled rapidly. By degrees most of us who were young and strong had given up our seats to older people, but these two little girls sat still. At last there entered a sweet, frail old lady with silvery hair and cheeks like a rosy apple, *and the little girls still sat still*. And a quite middle-aged woman with a tired face rose and gave the old lady her seat.

Now I expect these children weren't really selfish or unkind: they just didn't think. But I want you to take trouble to think. Get into the way of looking out for the good turns you can do. You would be surprised how many there are if you just watch for them. Don't sit still if there is an errand to run, or a door to open, or a bundle to carry, or somebody to help out of a difficulty.

There is a fine story told of the Prince of Wales when he was in France with the King a few months after the war began. King George had been reviewing troops at various points, and the Prince had accompanied him wherever he went. One day the King had been distributing decorations to the troops at some distance from General Headquarters. The day was very wet, and before the royal party got back night had fallen.

On the return journey a slight accident befell the Prince's car, but it was able to proceed slowly. By and by it passed a lonely soldier trudging along in the rain without either cap or coat. The Prince at once stopped the car and questioned the man. When he found that the poor fellow had been left behind by a supply train he not only insisted on taking him back to Headquarters in his car, but he gave him his own coat to wear. It is just these little thoughtful kindnesses that have made our Prince so much beloved.

'Tom,' said a father to his lazy son, 'did you ever see a snail?' 'Yes, Father,' said Tom. 'Ah, then you must have *met* it, for you could never have *overtaken* it!' And I'm afraid some of us are slower than snails when there is some little helpful kindness waiting for us to do.

2. But there is another bad way in which we sometimes sit still, and that is in not interfering to prevent wrong or injustice. You would not go the length of tormenting a kitten, or hitting a fellow smaller than yourself, or spreading a nasty story about somebody. But do you try to rescue the kitten the other boy is tormenting, or stand up to the bully who is fighting that little chap, or refuse to listen to an unkind tale? Sometimes we can do as much harm just by sitting still and looking on as by actually doing the hurt.

And, boys and girls, the world is full of wrongs that are waiting to be righted just because people are too selfish, or too lazy, or too comfortable to trouble themselves to rise and right them. Some of these wrongs are waiting for you to deal with. Will you just sit still and let them be, or will you resolve, with God's help, to do your little part to put them right?

The Little Big Things.

'He commanded that something should be given her to eat.'—Mk 5⁴³.

Our text to-day is a wonderful ending to a wonderful story. In some ways it is the most wonderful bit of that wonderful story. I wonder why!

Of course you have all heard the tale. You know how one day whilst Jesus was talking to a crowd of people a man pressed through the throng, and flinging himself at Jesus' feet begged him to come and save his child who was even then dying. His name was Jairus and he was a great man in

his own way, for he was what the Jews called a 'ruler' of the synagogue—that is to say, he was chairman at all the church meetings. As the Jews were very proud of their churches and their religion, that meant that he was a much-thought-of man. Some people believe that the synagogue of which he was ruler was the synagogue of which we hear in another miracle—the synagogue which had been built at Capernaum by the Roman centurion whose sick servant Jesus healed. Perhaps Jairus was one of those who pleaded with Jesus on that occasion for the cure of the centurion's servant. Perhaps that was why he came to the Master again when the physicians told him that there was no hope for his child. She was his only child, and we know that he loved her dearly, for when he spoke of his 'little daughter' he used a pet word, a term of endearment—'my little girlie' he really said. He felt sure that even now, although the case was desperate, Christ had but to lay His hand on the child, and at His touch her sickness would pass away, and she would be his healthy, merry, happy little daughter once again.

You remember how Jesus went at once to help, and how the crowd, who were curious to see what would happen, followed. You remember how the procession—for it was almost that—halted because one of the crowd, a woman who had been ill for years, touched the tassel at the corner of Christ's robe and was immediately cured of her illness. You can imagine how impatient the anxious father must have been at the interruption, how he must have said to himself, 'This woman could have waited, but every moment is precious if my child is to be saved.' And whilst Jesus was still speaking to the woman you remember how there came a messenger from the ruler's house saying, 'There is no use troubling the Master further. The child is dead.' It must have been a terrible moment for the poor ruler, when he heard that he was too late. But Jesus, we are told, paid no heed to the words of the messenger. He just said to the ruler, 'Fear not, only believe.' He turned to the crowd and asked them to come no farther, and then he picked out three of His disciples to accompany Him, and went on with the ruler to his home.

He did not need any one to tell Him which was the house, for long before He reached it the cries of the mourners marked it out. In Palestine you must know that when any one died the custom was to announce the death to the neighbourhood by

loud weeping and wailing. So when Christ arrived on the scene He found the usual crowd of friends and neighbours wailing and beating their breasts and lamenting the lost child. To these He said, 'Why do you weep and make such a tumult? The child is not dead, she is only sleeping.' But they laughed Him to scorn. Sleeping indeed! They knew better than that, they did! And so Christ turned out of the house that scoffing unbelieving crowd of men and women, and taking with Him only the three disciples and the child's father and mother He went into the room where she lay.

He took her little cold hand in His warm, strong grasp, and He spoke to her two words, 'Child, arise!' just as your mother sometimes wakens you in the morning with the words, 'Child, it's time to get up.' And at His touch the little girl opened her eyes and sprang up, feeling as well and happy as any of you do when you are called to rise on a sunny summer morning. She was brought back not merely to life. That would have been marvellous enough. But she was brought back to health. She did not have to rise and feel her legs shaky, she did not need to have breakfast in bed for weeks, nor did she require tonics from the chemist and a change of air to make her cheeks rosy. She was absolutely well all in a moment.

Then came what I think the most wonderful bit of the story—the bit we have chosen for our text—Jesus told her father and mother to give her something to eat. Was that more wonderful than bringing her back to life? Yes, in a way it was. You see, when you think that Christ is the great Son of God it seems quite natural that He should perform a splendid miracle. But when you think that He is the great Son of God it seems extraordinary that He should remember that a little sick girl who has been living on practically nothing for days, but who has suddenly become quite well again, must be very hungry. The child's father and mother were so overjoyed and excited that they never thought of anything so ordinary and commonsensical as food. But Jesus, who thought of everything, especially of all the little things that other people considered of no importance, remembered that Jairus' 'little girlie' needed a good meal.

Now I wonder if you have ever noticed that the greatest men the world has known have been the men who remembered the little things that less

great men forgot. They were busy all day with big things, but in the midst of their busyness they found time to remember the little things. And it is the little things, after all, which often matter most in life.

To-day there lives in a certain famous Scottish town a certain famous man. If I were to tell you his name you might not recognize it, but some of your fathers and mothers would. Shall I tell you the greatest thing I ever heard about that man? It was what some people would call a very little thing indeed. He was born in a little manse in the Highlands of Scotland. He was the eldest son of the house, and he had a great many brothers younger than himself. They were all very clever, and by and by when they grew up they scattered far and wide over the kingdom. But every year in the summer time they came back for a few weeks to their little old home, for they had a mother whom they all dearly loved. They spent those weeks fishing, golfing, cycling, walking, or lazing in the sun; and they all had a jolly time together. But it was the greatest and most famous among them who remembered the little things. He took off his coat and he mowed the lawn. He got the shears from the tool shed and he trimmed the privet hedge. A visitor remarked to his mother how neat the garden looked. 'Oh yes,' she replied, with a smile, 'that's Robert. The others never think of little things like that, *but he always remembers.*'

Boys and girls, Christ always remembers. Shall we remember too?

The Christian Year.

NINETEENTH SUNDAY AFTER TRINITY.

The Old Testament and the New.

'God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,'—He 1st.

In what respects is the redeemed life enjoyed in Christianity a greater and higher thing than Old Testament faith at its most advanced point? The following considerations seem worthy of special note:

1. There is a new certainty of God. The assurance of God's almighty love conveyed through Jesus, and specifically through His death and triumph, is much more than the conditional certainty (as we may call it) which was all that Hebrew saints attained to. The opening verses of

Psalms ciii. give incomparable expression to the gratitude and trust of the devout heart; but it is permissible to feel that if the writer had had his family massacred, or had been carried off into exile, his consciousness of Divine favour, and quite definitely of Divine forgiveness, would have been seriously undermined. But the fact of Christ has given men 'boldness and access'—the joyful mood of those who have been completely reconciled to God. They have received an initial and irrefragable assurance of God's love which can be laid down once for all as the foundation of life. How far Christians have been able to live at this level is another story; but what differentiates the New Testament from all other books is that there we envisage the believed facts which released this triumphant gladness in men's hearts; we also see some men—St. Paul is one—whose faith was truly worthy of the glorious revelation by which he was confronted. It is significant that the New Testament contains nothing like the Book of Job. Something has happened to make men sure of the Father.

2. In consequence, fear of the world has vanished. Not that the Hebrew sense of human fragility is gone; even St. Paul can shudder for a passing moment at the thought of death, of being, as he puts it, 'unclothed.' But that frail sense of weakness in presence of the world and its destructive powers is swallowed up and lost in the exulting conviction that God's redemptive energies cannot ever be frustrated by any tragic fault of man or nature. The resurrection of Jesus, which must always be construed as morally correlative to His perfect trust in God, is a test case; it has revealed immortality in being; it is felt as exhibiting the Divine Love as omnipotently victorious, in a crucial instance, over all hostile forces, death and demons equally; it is under the canopy of this Love that the believer now lives, and not the believer only but the whole world. Christians were fortunate in having *perceived* this love, and taken in the wonder of it; but once seen to be there, it was objectively real and active, blessing the entire family of mankind. If even the Crucifixion could be transmuted into a medium of universal good, love, the apostles felt, was at the heart of things. Not even God could change the past fact of Jesus' death or abolish the wickedness of those who caused it; but He could change its value, and its value *was* changed radically when

men came in faith to interpret it as the sublime manifestation of Divine Love mediated through utter human fidelity. A new light thus fell upon the omnipotence of God, which gave mastery over the world.

3. The hope of a blessed future life is carried on to its completion. The new disclosure of God necessarily reacted upon eschatology; for in view of the Father a present redemption must contain implicitly the promise not of its perpetuation merely but of its perfecting.

The Christian Gospel of immortality put first things first. It laid its finger on communion with God, experienced here and never to be broken, and including as part of its own implicit meaning the promise of life everlasting. Apart from this, nothing more than survival (which many faiths have offered) can be looked for, not life in perfected form. What Scripture fixes on is the centrality of God, as the Father who will not let His children go; and the implications of this for dying men. The one question that interests Christianity is whether men do or do not attain to the destiny contained for them in Christ. It is a destiny no human powers can achieve, but we may have it as a Divine gift. And the future existence is not, as in so many eschatologies, conceived as a mere prolongation of earth. Both ethically and teleologically it is a glorified and transformed type of being, from which all moral hindrances and antagonisms have been eliminated. Thus the Christian hope closely resembles the Platonic in its keen feeling for the intrinsically unsatisfying nature of the present world; it differs by refusing to reject the finite, which, it holds, must be the medium and element through which we realize and enjoy the infinite and eternal.

It would, of course, be vain to argue that Christianity was the first to teach a blessed future life. Hebrew faith, more especially in post-canonical writers, had developed its devout individualism in a sublime form of eschatology. But the Christian hope was bound to gain through the new grasp of the Father. The contents of hope itself were enriched, and certainly not less the grounds on which it rested. Jesus' own belief in immortality is a fact of the very first magnitude; He who knew God best and loved Him as no other has done, was surest of the life to come. As already noted, His victory over the grave, and His revelation of Himself to believers as the Living One

must be construed as furnishing the crucial instance of what may be called immortality in being. In principle, this broke the destructive forces of nature at their most formidable point of incidence, and inaugurated a new career for those whom the Father has in His keeping.¹

TWENTIETH SUNDAY AFTER TRINITY.

'Not of Yourselves.'

'For by grace are ye saved through faith; and that not of yourselves: it is the gift of God.'—Eph 2⁸.

The Apostle is speaking about salvation. It is a great word. It is the word of the Gospel. The Gospel of Christ is a gospel of salvation. And throughout the New Testament three things are said about it—we need to be saved, every one has to see to his own salvation, no one can save himself.

1. We need to be saved. It is true that there are those amongst us who are fairly contented with things as they are; they have not awakened to their need for anything higher. But no one can call this earthly life ideal, and there are many in whom the longing for a better and nobler one becomes the master craving of the soul. Some live basely, brutishly, exploiting their fellows, increasing the sum of human misery for their own selfish ends, indulging in the lusts of the flesh, and loving the things of this world; but there are others whose gaze is ever wistfully fixed upon eternity, and who earnestly long for deliverance to come. But death will not bring it. Death might be the end of everything, but it would not be deliverance in the sense our higher nature prays for. What we want is emancipation from what we are as well as from what we suffer; and, apart from this, death would only be the utter and final defeat of all that is good in our experience and aspirations. How we yearn for perfect freedom, perfect life, perfect love, perfect good, perfect bliss! How ashamed we are of yielding to sin, and yet how impossible it is to shake off the yoke! How we want to be clean before God, to have done with the burden of the evil past, and rise into perfect oneness, unbroken harmony, with the eternal good!

2. Every one has to see to his own salvation. 'I remember,' says R. J. Campbell, 'being much struck many years ago on first reading Newman's

¹ H. R. Mackintosh, *The Originality of the Christian Message*.

Apologia with one remarkable personal confession it contained. Referring to 1843, when, as the distinguished author says, he was on his death-bed as regarded his membership of the Church of England, he was appealed to, very naturally, by some of his old friends and followers for guidance as to what they ought to do. His reply to the reproach that he refused to give such guidance is that at the time in question his first concern was the salvation of his own soul, and that until he knew where he was about that he was not in a state to advise other people. Those words made me think. I cannot say that I agreed with them; rather I viewed them with disapproval; but I should not do so now. I am convinced that Newman was right, and that the first business of any man is his soul's salvation. This is growing clearer to me as I grow older, notwithstanding the fact that such large numbers of people at the present day seem altogether indifferent to the subject.'

3. Now it is obvious that only two ways can be suggested of securing this salvation. One is our own persevering effort, and the other is the operation of Divine grace. There is a place for both, but the former is helpless without the latter. You might as well talk of a deaf and dumb child becoming a member of cultivated society by his own efforts; the efforts are needed, but would be quite useless if no intelligent guidance were forthcoming to stimulate the mental faculties into activity and overcome the sense disability.

When intellect and moral endeavour combined have done their utmost this still remains a disappointing world. Human nature cannot save itself; it can only be saved by the incoming of God in spontaneous redemptive action, breaking through all barriers and lifting His lost child back to Himself. We cannot earn this grace; we can but receive it. If the soul can rise no higher than morality can take it, it will never look upon the face of God; but by faith in the regenerating power of the living Christ it can ascend to the highest heights of the life Divine and enter upon the eternal glory.

Nothing we can do can win us the life eternal; it must be a free gift or we cannot enter into it. The proudest achievement of human intellect, the most rigid adherence to human standards of excellence, fail us here. It is a thing in itself, inaccessible to anything but faith; it comes to us, we do not climb to it. A thousand miles is just as far

from infinity as half an inch; a millionaire is no nearer being of royal blood than a pauper. It is of the grace of God, and not otherwise, that we arrive at the goal which is beyond and above all questions of merit and demerit, good and evil, right and wrong, beyond and above morality itself. We accept the righteousness of Christ, we never can earn it.

Naked come to Thee for dress,
Helpless look to Thee for grace.

TWENTY-FIRST SUNDAY AFTER TRINITY.

Salvation by Grace.

'By grace are ye saved through faith.'—Eph 2⁸.

The verse tells us what grace does. It is not sometimes quite realized that grace does anything. It is sometimes regarded as a sweet sentiment, a soft disposition, a smile of good nature. But that is an absolute caricature. 'Grace,' it has been well said, 'is not the shimmering face of an illumined lake whose waters are still; it is the sunlit majesty of an advancing sea.' It is a thing with mighty force in it—the outgoing energy of God.

1. What then does it do? 'By grace are ye saved.' Very striking is St. Paul's emphatic reiteration of this truth. He is not content to state it once or twice, or even thrice. First, he says, 'By grace are ye saved,' and then he puts it negatively—'not of yourselves.' Even this is not enough. 'It is the gift of God,' he adds, and as if to make assurance doubly sure he turns to the negative side once more, 'not of works lest any man should boast.' What produced in the Apostle this so strong a conviction? It was his own spiritual experience. If ever any man sought to earn salvation by his zeal for righteousness, it was St. Paul. But all that he did proved ineffectual. 'The commandment which was unto life he found to be unto death.' Nay, in his exceeding zeal he had been led into the greatest sin of his life—his furious opposition to Jesus Christ. Then came the great astonishing act of grace—Christ confronting him on the road, not in wrath, but in tender reproachfulness and gracious appeal. That saved him. It was not his own doing. It was due entirely to the grace of God. And not that only, but all that followed—every impulse, every effort of that consecrated life of unrivalled enthusiasm,

St. Paul knew that he owed to grace. 'By the grace of God I am what I am. I laboured more abundantly than they all, yet not I but the grace of God which was with me.'

2. What is the means by which grace does what it does? We speak about the energy and potency of grace, and compare it to the flowing of a mighty tide. Have we then nothing in our own hands? Are we saved as a child might be who is caught up by the incoming tide and flung gently on some soft, sandy shore? No, indeed. Not so is any man saved. There is still another of Christianity's great words in this brief text. 'By grace are ye saved through faith.' By grace through faith. 'Theological subtleties,' does some one say? Not at all. There is nothing more subtle here than there is in our daily experience. Here is a Friend who comes to you lovingly, graciously, reaching down to you in your need. By His grace you might be saved from your trouble. But something is needed to change 'might be' into 'shall be.' What is it? Your response, of course; your trust, your hand stretched out to the proffered hand from above. You must needs believe in your gracious Friend, incline to Him, confide in Him. Should you hold back in sheer distrust and keep your heart closed to the grace that has visited you, it cannot do you any real good. By grace through faith. Here to-day is salvation possible by grace. For hitherto has come the Saviour Friend—down to the lowest and most forlorn. It might be. Shall it be? 'According to thy faith,' He says, and waits. The rest remains with us.¹

TWENTY-SECOND SUNDAY AFTER TRINITY.

The Power of the Spirit.

'With the Holy Ghost and with power.'—Ac 10³⁸.

The language of the New Testament bears witness to the sense of power and victory which possessed the company of believers in Jesus. To believe in Jesus, the living and enthroned Lord, was to be straightway endowed with the Spirit of God; and that means Divine, supernatural, irresistible power. Three ranges of action are manifest in the New Testament account of the operations of the Spirit.

1. It is bestowed, in the first instance, for Evangelism (Ac 1⁸, 2⁴). To the end of the New

¹ R. Sangster Anderson.

Testament period, evangelism is always represented as a direct inspiration of the Spirit, being, apart from that, wholly ineffective. The Gospel is the power of God unto salvation, because it is not theory or guesswork, but is the love of God, once incarnate in Jesus, and now clothed in human speech, but instinct with the same Divine energy.

2. It becomes within the witnessing Church the source of gifts, to be used in the propagation of the Gospel (1 Co 2³⁻⁴; He 2³⁻⁴). Various lists of these 'gifts' are to be found in the New Testament. But their contents and the way they are introduced show that they are not meant to be exhaustive, nor intended to be stereotyped into a standard for the Church in all subsequent ages. The Spirit will impart 'gifts' according to need, to all who are wholly devoted to the ministry of the Gospel. They are not given as a substitute for conscientious toil, and have nothing to do with magic. Yet no one who believes that Divine Power is at the service of Divine Love will limit his expectations of help to the measure of the conventional and commonplace. To live in the Spirit is to inhabit a realm where Love is triumphant and works wondrously.

3. The power of the Spirit, however, finds its noblest and most characteristic expression in fitting human life to be the manifestation and the instrument of the Great Salvation. To believe in Jesus and to receive the Spirit are coincident experiences. The Christian life is the life of faith; it is also, synonymously, life in the Spirit. Life in the Spirit, accordingly, is not a luxury. It is a duty. We owe it to the Lord, whose purchased boon the Spirit is, that we decline not His peculiar benefit. Nay, it is a necessity; for there is neither life nor salvation without the Spirit.

No doubt the condition is hard. Legalism, wherever we find it, is an easier process than living in the Spirit. It is far easier to live by a code than to live in such habitual dependence on the Spirit, that, in being free from the Law, we are wholly subject to God, and quickened and controlled by Him. No doubt, too, there are dangers in the high adventure of the Christian salvation, which are escaped by those who content themselves within the barriers of Law. But there can be no doubt that the Salvation itself consists in the reception of the Spirit. Many difficulties and dangers beset those who are afraid to venture upon life in

the power of the Spirit of Jesus. All the manifestations of the Spirit are revelations of Jesus. Who would be afraid of Him? To live in the Spirit is to form one of the Jesus circle. He is in the midst, the Bridegroom of the human soul, never more to be taken away from us. To have Jesus with us, and to have His Spirit in us, mean the same thing.

There is no excuse for half-heartedness, and fears that are born of unbelief. We may venture on any duty, and enter into any trial, confident that the Spirit of Jesus will not fail us. The note of the Spirit, accordingly, is Joy. Jesus rejoiced in the Spirit, 'thrilled with joy' (Lk 10²¹). The Kingdom of God is 'righteousness, joy, and peace in the Holy Spirit' (Ro 14¹⁷). 'The Holy Spirit is a glad spirit' (Hermas). How much we have missed! How deeply we have grieved the Spirit of Jesus!¹

TWENTY-THIRD SUNDAY AFTER TRINITY.

The Christian Life.

'I have fought a good fight, I have finished my course, I have kept the faith.'—2 Ti 4⁷.

The Christian life is a battle, and a march, and a siege; and we find just three principles that cover those aspects in the passage before us.

1. First of all then, because I have enlisted and given myself wholly to Christ as a soldier, I am committed to the fact there is going to be a battle. That does not mean mutiny. Why will people think that we mean only the fight that goes on within when we talk of battle? The fight within is claimed as a victory from Christ, and is settled by His Lordship, and by the maintenance of Him on the throne by the influence of the Spirit of God. But when that is said and done, you are only then ready for that for which you were enlisted as a soldier. This general in Christ's army is not talking of mutinies within the camp; he is talking of the enemies outside.

2. The Christian life is a march. Now this is a very important thing, because it touches, not an exception of life, but its ordinary levels. This man says: 'I have finished my course.' Well, to finish a course is a very great thing. Do not underrate the physical strains of the road. Only a soldier knows how severe a test of morale it is for an army to go through a heavy march, and to

¹ T. B. Kilpatrick, *The Redemption of Man*.

come out, if not fresh, at least determined. There is no romance about marching. There is not the excitement of fighting; there is not the exhilaration, even though it be red with blood, of a charge, or the stimulus of 'going over the top,' fearful as that experience is. There is just the dusty way, when every inch counts, and every ounce of equipment tells; when there is sniping along the road, and it cannot be replied to, and there is shelling of the guns all round; but you have to keep going steadily forward, just because those are your orders and the ground must be covered. Under such conditions one man who means to finish the course is worth much.

During an advance along one of the most dangerous roads in the war in Flanders, when men were getting a little restive because of the heaviness of the fire, a gaunt figure in khaki was seen stalking unconcernedly up the middle of the road. Some of the men asked who that was. And the reply of the others was: 'That is our padre.' It was heartening to those men who were getting restive under fire to see that there was one who could go right on, staying the course, and showing them the way to finish their march.

3. But Christianity is not only a battle, and a march. It is a siege. There is fighting pluck wanted for the siege, and there is also staying power. There are some who are exhilarated in the fight, and are supported on the march, but flag in the siege. Doubts and hesitations enwrap them, and the privations get on their nerves. There are in life experiences which correspond to the siege. Times when you are hemmed round are hard to bear. You can go forward in the march; but in the siege you cannot. There are crises when you are brought to a standstill, and, although you

know that God is overhead, you feel that man is all round. In days like that, faith is sometimes tempted to flag. Do you not hate the restrictions, and chafe under the needless fences that pen you in and rob you of your freedom?

Remember that picture in the Walker Art Gallery in Liverpool of the sentry at Pompeii. The ashes are falling all about him; the reflection of the flames from the volcano and the burning houses is reddening his face; but he is gazing upward from them with steadfast look. He can die; but he cannot desert. He will not give in. And we will not either. There are times when we have to stick at our posts, even though we are hemmed in, and there seems no way out. These are crises that come not only upon our outward circumstances; but they play upon our characters. What control, what strength the siege develops! Your supplies are cut off. The sweet things of life are rationed and reduced. Yet guard the faith. Don't give in. Take the kind of test the telephone girl has to stand. A sudden call, and an answer, and many more to follow. And some are polite, and some are ill-tempered. And there is the desire to let go and answer back. That is a siege. One of the things that the Bell Telephone Company seeks to do is to 'cultivate the voice with the smile.' It is a great ideal. Other people may be hanging upon your holding out in your siege. You do not know how long it may last, but you must hold on. Remember Tennyson's 'Defence of Lucknow':

'Hold it for fifteen days!' We have held it for eighty-seven!

And ever aloft on the palace roof the old banner of England blew.

The Work of the Holy Spirit.

BY THE REVEREND ARTHUR C. HILL, M.A., GLASGOW.

THE Holy Spirit is the permeating energy of God. We speak of the Spirit as personal because the power that creates personal emotions must be similar in kind—though infinitely greater in degree—to that which it creates. Of course the Spirit is always present in the world, just as God has ever

been in the midst of creation. Equally, of course, His inspiration is always directed to the effectual awakening of the soul, to nourishing it in all things holy, to preparing it for whatever task is laid upon man. Is it said that we use finite figures to set forth the infinite? That is true, but the need

for such use is bound up with our constitution as men. We cannot escape from the necessity for speaking of the descent of the Spirit, the outpouring of the Spirit, and we must needs be content to utilize these images, which is what they are, to express the ideas we have of the working of God's Spirit in history and in the soul of man. The Spirit is not a new agent or fact in the world, entering as it were into existence only at a particular time in history. God is always present in all His essential reality. But we have at certain times the eruption, the outbreking, of the divine nature in new modes. The eyes of man are opened to the perception of fresh aspects of the divine nature. In this sense we may say that the Spirit entered into the world at the time of Pentecost. We know that the great achievements of Christianity could not be accomplished until the visible Head had been removed. Otherwise the religion would have been local, limited. Only with the departure of Jesus and the coming of the Spirit could there be that universal appeal of the faith to all men which is the peculiar mark of this religion. What we have to grasp, then, is the truth that this present world is now, and has always been, enwrapped in a supersensible spiritual world, that this other world is continually interpenetrating the existent and visible world, and that this penetration, operating through the mind and heart of man, is essentially the work of God's Spirit. This, of course, means that His work is not restricted to any particular body of people. It breaks down all thoughts of limitation by creed or class. Wherever there is to be found faith, work, high-souled endeavour, there we must be prepared to find the Spirit of God. At the same time we may assure ourselves that amongst those who live in and by the Name, who worship God in Christ; in other words, amongst all true believers, who dwell together, in breaking of bread and in prayer, there is found in the fullest degree, so far as we can tell, the manifestation of the Divine Spirit. One truth emphasized in the Bible is the universal gift of the Spirit, being given to every man to profit withal. The disposition to divide men into classes according to their intellectual endowment is not encouraged by the great teachers of Scripture. In some form God reveals Himself to all His children. Thoreau's brave saying, 'I will have nothing that every man may not have on the same terms,' expresses a temper essentially Christian. Some perception of truth,

some sense of the divine glory of life, is granted to all, and in whatever form it may come it is to be regarded as the work of the Spirit of God. Equally important is the truth that the Spirit searcheth all things, yea, the deep things of God. Who does not realize the existence of mystery in the world? The further we go in trying to understand the marvels that lie within and without ourselves, the more we are impressed by our own apparent impotence and obvious ignorance. But there is a power in man which urges him to bring light into the dark places. This disposition is in the highest degree spiritual, is indeed one of the chief modes by which the Spirit works in man. If we have been timid before the claims of an arrogant intellectualism, apparently divorced from faith and a stranger to humility, it was perhaps not without reason. But we are bound now to admit that God's Spirit has been working in and through many men who seemed at one time aliens from the commonwealth of Israel, that every kind of intellectual labour, honestly done and faithfully pursued, is to be regarded as a manifestation of the Spirit, helping us to understand better the glory of the world, and aiding us in the discovery of that full-orbed Truth into possession of which the Spirit is to lead men. But there is a function of the Spirit, the full recognition of which, without drawing the cordon too closely round the circle of Christian believers, seems to be peculiarly adapted for the edification and comfort of those who are found in Christ. 'The Spirit beareth witness to our spirit that we are the children of God.' That great hour when we pass from the 'Centre of Indifference' to a mood in which the 'Everlasting yea' becomes the fit utterance of our thought, when we reject the negative attitude of crouching timidity and fear for the positive relation to life, and boldly say that 'this world is our Father's house,' that we are His children, and that, through grief and joy, deserved chastisement, unmerited affection, we know that all things work together for good to them that love Him, that is the hour in which the Spirit's ministrations are felt and known, and a calm bliss as of deep waters resting under a summer sun pervades our whole being. Gone are all our uncertainties, our feeble struggles against the foes of the soul, to make way for a blithe confidence in God, our Friend and Lover. And again, when 'the Spirit helpeth our infirmities,' we have the same inner sign that we are not

alone, go not forth to our warfare at our own charges. There are frailties of the body, dispositions of the mind, which may well make havoc of our faith unless they can be controlled and transformed. But the Spirit helps us to bring these into subjection to the dominant purpose of the soul, nay, will so change them that out of our very weakness we may discover a new source of strength.

All these experiences are the privilege of those who know Christ and are prepared to confide their life to His guidance. But there is one aspect of the Spirit's work which in our time seems to need especial emphasis, I mean that giving of courage of heroic daring to otherwise commonplace characters which has been so often illustrated in the life of the Christian community. It is a matter for profound regret that so frequently the richer forms of spiritual

development have been associated with a quietism which seems to shrink from the rough work, the inevitable clashings of temper and interest, that are to be met with in the world. With all respect to our spiritual leaders I submit that this is a calamity and a thoroughly false interpretation of the function of the Spirit. It is not in the shadowed calm of an ancient sanctuary, however noble, that the grand achievements of the Spirit are to be wrought out, but in the thick of life's battle, on the frontiers of civilization, in stern conflict with the immoral tendencies of the intellect and the heart of man. It is here that the majesty of God's Spirit manifests itself in austere and awful grandeur, and this is the true arena to which we should invite the youth of our nation who desire to be used of the Spirit for the ennoblement of our common humanity.

Contributions and Comments.

Neo-Babylonian Letters.¹

PROFESSOR CLAY is an indefatigable worker. He is also a remarkably accurate copyist of cuneiform texts, and his long experience in copying and editing the difficult scripts of early Babylonia has made him one of our chief authorities in such matters. At present he is engaged in getting the American School at Jerusalem into shape after a winter in Babylonia, where he has been making arrangements for the creation of another American School with its headquarters at Bagdad, as well as for the commencement of excavating work on a Babylonian site.

Before leaving America he had seen through the press another volume of cuneiform texts, which has a special interest for Biblical students since it contains the copy of what he is certainly right in believing is an autograph letter of the great Nebuchadnezzar. Like all other Babylonian letters it is written upon clay, and was found in the ruins of Erech. It begins with the brief statement: 'Letter from Nebuchadnezzar to Enusta-sarr-uzur, Nadin, and Merodach-etir.' Then follow the

usual greetings and good wishes with the unusual addition: 'in the shadow of Enusta may there be peace (to you) in the presence of myself and the people of the king.' The king tells his correspondents that their 'complaints' have been attended to.

There are two other letters in the collection from Nebuchadnezzar, but as they are headed 'the word of the king,' they will have been written by one of his secretaries and not by himself. There are also one or two letters apparently from Nabonidos, the last King of Babylonia, one of them referring to the introduction of the intercalary month Ve-Adar in the 15th year of the king's reign.

The letters extend from the reign of Kandalanu, about B.C. 620, to the reign of Darius I., and relate for the most part to the estates and revenues of the chief temple at Erech. But there are also references to the celebration of festivals, to the inspection and repair of canals, to military affairs, and other mundane matters. Professor Clay promises to publish a transliteration and translation of all the tablets in a future volume of the 'Yale Oriental Series.'

A. H. SAYCE.

Edinburgh.

¹ *Neo-Babylonian Letters from Erech.* ('Yale Oriental Series.') By Albert T. Clay. Yale University Press (Oxford University Press, 1919).

Εὑρεθήσεται in 2 Pet. iii. 10.

THIS reading appears to have caused great difficulty to copyists, editors, and commentators. It is contained in the best MSS. \aleph and B as also in a number of good minuscules, in the Peshitto margin and in K and P. In fact the attestation is so strong that Westcott and Hort; Nestlé and von Soden all edit it, though W.-H. do so with reluctance and between half-brackets. On the other hand the A.V. and R.V. following the Received Text, MSS., A.L., and a number of others, including the Vulgate, have 'shall be burned up' (Greek *κατακαήσεται*), the R.V., as is its habit, giving the better attested reading 'discovered' in the margin. Turning to Westcott and Hort's 'Notes on Select Readings' we find the MSS. authority for the two readings already mentioned, and another *ἀφανισθήσονται* (*sic*) given in C., followed by the remark, 'The great difficulty of text has evidently given rise to these variations. . . . It is doubtless itself a corruption of *ῥήσεται* (*ῥεύσεται*) or of one of its compounds.' Thus W.-H. regard *εὑρεθήσεται* as manifestly an impossible reading. In this the chief commentators appear to agree. Bigg ('International Critical Commentary' *in loc.*) thinks that 'not discovered,' a reading preserved in the Sahidic and one Syriac MS. (the Bodleian), must be the right one. Mayor ('The Epistle of St. Jude and the second Epistle of St. Peter' *in loc.*) also thinks 'not discovered' makes excellent sense, and quotes Gn 5²⁴ LXX (the translation of Enoch) *οὐχ ἠύρισκετο* in confirmation. He admits that there is something to be said for the *εὑρεθήσεται* of the best MSS., but on the whole decides against it, and suggests *ἀρθήσεται* ('shall be taken away'). Other commentators suggest *ἔργα ἀργὰ εὑρεθήσεται* ('Its works shall be found useless').

Why all this difficulty? Is not *εὑρεθήσεται* alone really after all not only the best attested but also the most suitable, and in fact the original reading? I think so for the following reasons:

1. While it is perhaps not obvious at first sight, and so naturally has caused attempts at correction, as it stands the passage bears a perfectly clear and understandable meaning. The heavens pass away, the *στοιχεῖα* are destroyed by burning, then, what intervened having been taken away, the earth and its works (*i.e.* men and their deeds) are laid bare before God. This is quite naturally stated from

the Divine point of view in the word 'discovered.'

2. The continuation of the passage confirms this view for after (vv. ¹¹⁻¹³), further emphasis on the destruction of the Heavens and the *στοιχεῖα*, the writer (v. ¹⁴) impresses upon his readers the necessity of watching and purity that when these things occur 'ye may be found in peace without spot and 'blameless in his sight.' (*ἄσπιλοι καὶ ἀμώμητοι αὐτῷ εὑρεθῆναι ἐν εἰρήνῃ*). The world and its works are to be laid bare before God, see that yours are such as to please Him.

This conclusion receives support from both the side of Textual Criticism and from that of Religious Ideas. In the first place from the 'Textual point of view it would be difficult to explain how if the received *κατακαήσεται*, or W.-H.'s suggestion *ῥήσεται* had originally been written, the one on the face of it more difficult *εὑρεθήσεται* could have originated. But if we suppose *εὑρεθήσεται* original, both the Received Text, the reading *ἀφανισθήσονται* and the introduction of the negative are understandable as guesses consequent on failure to see the point of the writer. In the second place, there are several Apocalyptic passages in the Scriptures which lend support to the reading *εὑρεθήσεται*. For example, Rev 6^{15, 16}, 'The kings of the earth, and the princes and the chief captains, and the rich and the strong, and every bondman and freeman, hid themselves in the caves and in the rocks of the mountains; and they say to the mountains and to the rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb.' Compare two O.T. passages which appear to be behind this: Is 2¹⁹, 'And men shall go into the caves of the rocks, and into the holes of the earth from before the terror of the Lord and from the glory of his majesty, when he ariseth to shake mightily the earth.' And Hs 10⁸, 'And they shall say to the mountains, Cover us; and to the hills, Fall on us.' Just as these passages pourtray the wicked as dreading above all things the presence of God, and therefore desiring to be hidden from Him; so the author of 2 P. with a fine sense of climax makes the passing away of the heavens and the destruction of the intermediary spiritual beings, while terrible in themselves, even more terrible in that they lead up to the discovery, naked and unprotected of the earth, of men and all their works by God. The judgment is here repre-

sented not so much as a destructive act of God, as a revelation of Him from which none can escape. The very juxtaposition of the Holy God and unrighteous men is in itself terrible. This is clearly the thought also in Re 17, 'Behold he cometh with the clouds; and every eye shall see him, and they which pierced him; and all the tribes of the earth shall wail because of him.' Thus by reading '*shall be found*' in this passage with the best MSS. instead of 'shall be burned' with the Received Text, we not only get perfect good sense and a real parallelism with verse 14, but we also come to see that the writer may have had a more spiritual idea of apocalyptic than that with which he has usually been credited.

WILLIAM E. WILSON.

Woodbrooke, Selly Oak,
Birmingham.

Immanuel.

No satisfactory explanation why, under the circumstances, the child should be called Immanuel has ever been put forward.

Isaiah goes to meet Ahaz in order to dissuade him from applying to Nineveh for help against the threatened attack of Rezin and Pekah. The prophet knows that his message is from God, and offers to give any sign the king may demand.

Ahaz has, however, already made up his mind, and refuses to ask for a sign. Isaiah, indignant at the rejection of his counsel, then draws from his armoury a weapon rarely used by a Hebrew prophet—sarcasm. Within ten months or a year a child shall be born in the royal harem, and the palace shall reverberate with the triumphant voice of the short-sighted optimists, 'Immanuel!' for the doom of Rezin and Pekah is assured.

But had Isaiah intended to indicate that the protecting wings of Jehovah would be spread out over his land, would not the name of the child have been a compound with Jah and not with El?

But—Is 8⁸—the River, the king of Assyria, 'shall pass through Judah; he shall overflow and go over, he shall reach to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel!' Blind politicians, sycophantic courtiers! Immanuel, indeed!

Sarcasm is sometimes used by prophets, e.g., the

culmination of indignities heaped upon the silent Sufferer is this: 'He shall make his grave with the wicked, and *with the rich* in his death (*בְּיָד*), *although* (not because) he had done no wickedness.' Compare also our Lord's words to the priests who polluted the Temple court and made it a den of robbers by exorbitant prices demanded for sacrificial animals: 'Add *destruction* to pollution and desecration and in a very short space I will raise it up again,' a temple not made with hands, the temple of His body the Church.

Micaiah's words to Ahab were also of that nature: 'Go up; for the Lord shall deliver into the hand of the king.'—'Which king?'

R. C. FAITHFULL.

Peakirk Rectory, Peterborough.

John ii. 4.

IN a recent number of the *Journal of Theological Studies*, the Rev. Cuthbert Lattey, S.J., at the close of a valuable article on 'The Semitisms of the Fourth Gospel,' deals with this much discussed verse. 'The use of *γίναί* seems to be absolutely Greek; it is used, as Liddell and Scott put it, "often as a term of respect and affection." The main idiom . . . occurs eight times in the Old Testament and five times in the New; the Septuagint always reproduces the Hebrew idiom. . . . It means "*Laissez moi tranquille*," "let me be" . . . but "*en bonne ou mauvaise part*"—the tone may be friendly or unfriendly. More often it is unfriendly, but it is distinctly friendly in 2 Ch 25²¹ . . .'

To this I would add that the last clause in the verse seems best read interrogatively, 'Is mine hour not yet come?'—i.e. His time to manifest Himself. οὐπω frequently introduces a question—Mt (15¹⁷) 16⁹, Mk 4⁴⁰ 8^{17. 21}. With the clause regarded as a statement, the 'hour' is sometimes taken, on the analogy of other passages in this Gospel, to mean the time for the Lord's death or the like; this is irrelevant here. Or, if it is taken, more naturally, of the right time to act on this occasion, we should expect notice of some delay, and the Lord's mother's words to the servants seem premature. If, however, the clause is taken interrogatively, her words followed naturally.

HAROLD SMITH.

St. John's Hall, Highbury, London.

Entre Nous.

SOME TOPICS.

Many Mansions.

'In my Father's house are many mansions.' How will this do as a modern translation?—'May we not think of the Universe, the all-embracing organism, as a social community, built up no doubt of many sub-communities, each of which is a world in itself, yet being in some sort the fatherland of us dwellers on earth, in that as conscious beings we are numbered among its citizens and can play our parts accordingly, if we will but rise to the level of our high calling and take up the burden of our infinite responsibility?'

Mr. Edmond Holmes has written a book on *The Cosmic Commonwealth* (Constable; 5s. net). The Cosmic Commonwealth is just 'my Father's house.' And (following Jesus again) he makes the secret of understanding and appreciation to be a true conception of God. Mr. Holmes is a critic of 'feudal Christianity,' but he seems to be at one with Christ.

Feudal Christianity.

What *is* Feudal Christianity? Says Mr. Holmes: 'We have been the victims of an unworthy conception of God. We have thought of God as the supernatural Creator, and therefore as the autocratic Ruler of the Universe. And we have gone on to think of him as the fountain-head of irresponsible authority; as the Overlord of a feudal hierarchy which is secular as well as spiritual; as the guarantor of the "divine rights" of kings and princes—and multi-millionaires; as the arbitrary dispenser of property, power, position, and privilege, and all the other "good things" which the feudal magnates and their modern successors have claimed for themselves and denied to their fellow-men.'

The Call.

'A young Church member was aware of the urgent claims of the mission field, and contemplated responding to a call if she received one from God. She frequented missionary meetings and heard the earnest plea for more workers, but still she waited for the call.

'One day when visiting a friend the subject of missions arose, and the friend asked if she had never thought of becoming a foreign missionary.

"I have," she replied, "but I am waiting for the call."

"Why, how presumptuous some people are!" exclaimed the friend. "Do you expect the Almighty to send an Angel to give *you* a special call from Heaven?"

'The girl saw her mistake, accepted the call that had been sounding in her ears unheeded for some time past, and became an earnest worker for Christ in Africa.'

The anecdote is told in *The Supreme Crusade*, by Constance Morison, B.A. (R.T.S.; 3s. net), a book which contains an earnest appeal to the follower of Christ to be loyal to the Lord who bought him and give himself for service and sacrifice, as our lads gave themselves in the great war.

The Lily of the Valley.

A volume of *Stories for the Nature Hour* has been published by Messrs. Harrap (5s. net). It contains tales and parables of flowers and insects and birds and winds and clouds, selected by Ada M. Skinner and Eleanor L. Skinner, from authors living and dead, together with a few by the editors themselves. They are all imaginative and wholesome—just the kind of story to be told to the children, and to be the means of training them in the exercise of their imagination. One of the shortest is a Legend called 'The Lily of the Valley' by Albert Bigelow Paine.

'Once when the Little Child of Bethlehem was playing He grew very tired and thirsty, and His playmate was very thirsty too. So Jesus ran to the well for a cup of water and hurried back with it without stopping to drink. But His playmate was greedy, for he seized the cup and drank it all except a few drops at the bottom; then he gave the empty cup to Jesus, who took it and let the last few drops fall on the grass, when suddenly, from where they fell, there flowed a little clear stream of water with lilies of the valley blooming along its bank.'

The Three Crises.

'A wise old man who had a characteristic habit of long and careful introspection, but who had never become morbid as a result of his expeditions into his interior life, was once discussing his experience with a friend whom he deeply trusted.

"There were three decisive crises in my early life," he said. "The first was when I made up my mind to be loyal to the very highest demand which came to me. Out of that decision came a sense of ethical urgency which has enriched my whole life. But something torturing came out of it too. For it was not long until I was caught in the coils of so involved a sense of ethical responsibility that I was completely bewildered. My head was dizzy with the noise of buzzing loyalties. Then came that crisis in my life when I learned the deepest secret of all. There was a reinforcement outside my own life whose help I could claim. The very meaning of my hesitation and confusion and incompleteness was that my life was to be lived with God, and not apart from God. He became the greatest fact of all, and trust in Him my most defining experience. Then for a little while I was so possessed by the rapture of this new relationship that I did not see its ethical implications. I was so busy trusting God that I did not feel the deep necessity of doing His will. I was brought to a sharp halt. I saw that I was using religion in such a way that my very character was endangered. Then came the third crisis. Now I faced the practical responsibilities of a great trust. I saw that I must depend upon God as if that were the only experience in the world. I saw that I must live as carefully as if I were depending upon myself for moral peace. At that moment I found the way in which ethics and religion unite to produce the full life."

That story is taken from a new book by Dr. Lynn Harold Hough, the President of the North-Western University, entitled *The Eyes of Faith* (Abingdon Press; \$1.50). It is a remarkable book, quite as strong and stimulative, with all its popularity, as the same author's Cole Lectures.

SOME TEXTS.

When a man claims to have discovered *The Inner Meaning of the Four Gospels* (Daniel; 3s. 6d. net) he has to come with good credentials. For the presumption is that he is a faddist. Mr. Gilbert T. Sadler, M.A., LL.B., is a scholar—so far good and going a long way. But when he tells us, as he does at the very beginning, that he no longer believes in the existence of Jesus, he throws himself out of court. We know what his scholarship comes to. Then we almost expect an expository like this—

Lk 11²⁹⁻³³.—"We cannot imagine any Jew openly declaring himself to be greater than Solomon and Jonah. If he *were* greater, he would not say so. The verses are Christology, not a history of what was said by a man Jesus. The wooden, uneastern, unimaginative Commentaries never perceive so simple a truth. They treat the Gospels as history. They assume (but do not prove) that a man Jesus lived. Their days are numbered, however, useful in many respects though they have been."

Lk 23^{54, 56} and Jn 19⁵².

The discrepancy between these verses is an old and still unsolved problem. The Rev. Khodadad E. Keith, M.A., Teacher of Hebrew in the University of Liverpool, believes that he can solve it. It is agreed that Jesus was crucified on a Friday. The question is, What day of the month was that Friday? Was it the 14th or the 15th of Nisan? If Luke says one and John another day, the reason is that *the Jewish Calendar had not yet been fixed*. "We must bear in mind that the Jewish year is a lunar year, and that the Jewish Calendar (still in use) was not fixed till about 360 A.D., by Hillel II. Prior to that date, the first day of the month depended upon the appearance of the new moon. "The beginning of the astronomical month," says Dr. M. Friedländer, "is the moment of the conjunction of sun and moon [called in Hebrew *molad* = 'birth'], when the moon is exactly between the earth and the sun. Nothing is then visible of the moon. At least six hours later a very small portion of the moon can, under favourable conditions, be seen, and the day on which this takes place is the first of the calendar month" ("The Jewish Religion," p. 364). It will be admitted that such a method of determining the first day of the month must occasionally lead to uncertainty; one section of the community might regard a certain day as the *last day of the expiring month*, whilst another section might take it as the *first day of the coming month*."

Mr. Khodadad Keith explains all this in *The Passover in the Time of Christ* (London Jews' Society; 8d. net).

Mk 12¹⁷.

"Render unto Cæsar the things that are Cæsar's and unto God the things that are God's." Is there any difficulty? The Rev. Albert D. Belden, B.D., who publishes a vigorous volume of sermons under

the title of *Does God Really Care?* (R.T.S.; 4s. 6d. net), fears that it invites to a separation of things sacred from things secular, a separation elsewhere disapproved of by Jesus. 'As an isolated motto this verse has been used to sanction a false spirituality, utterly obnoxious to the spirit of Jesus. It has been used to support that point of view which shuts human life up into water-tight compartments, having no relations one with another, which says this is secular, that is sacred; this is politics, that is religion; this is business, that is morality; and which is prepared to use two differing codes of conduct for those respective activities.' Accordingly he ventures on an interpretation. 'The word translated "render" is a word meaning simply "give-back," "restore," and as such is applicable, of course, to the idea of paying tribute. If, however, it was clear that Jesus meant "pay tribute" by the words, *it is highly singular that the Pharisees did not seize upon His sanction and hold Him up to the displeasure of the multitude.* Instead we find the Pharisees silent and the people delighted! Why? Because the Pharisees could not tell what He meant, whereas the people seized on the simplest significance of the words and understood Jesus to mean—"Give back to Cæsar *all* that is Cæsar's!" "Give it back to him! Refuse to have anything to do with Cæsar! Don't soil your hands and honesty by using his coinage at all! Refuse to touch it! Give back to Cæsar whatever is Cæsar's!" They had just confessed that it was Cæsar's coinage. Bearing his image, it was the symbol of their subjection. Yet they were secretly his foes. Christ's reply, whilst its form was one with which they could find no fault, might just as well have meant "*Fling* back to Cæsar these symbols of his oppression and of your dependence."

But what, then, is the meaning of the rest of the sentence: 'and unto God the things that are God's'? Mr. Belden does not say.

NEW POETRY.

Edith Sitwell.

Edith Sitwell is a realistic poet. Whether her realism is philosophical or not, it is a fact. More likely is it the outcome of an exceptionally keen observation of life. Often that life is low life, and sometimes it is low enough. But still it is taken up by the creative imagination and made poetry. Near the end of the book there is a poem on the

Drunkard. It will serve as an example and illustration.

THE DRUNKARD.

This black tower drinks the blinding light.
Strange windows livid white,

Tremble beneath the curse of God.
Yet living weeds still nod

To the huge sun, a devil's eye
That tracks the souls that die.

The clock beats like the heart of Doom
Within the narrow room;

And whispering with some ghastly air
The curtains float and stir.

But still she never speaks a word;
I think she hardly heard

When I with reeling footsteps came
And softly spoke her name.

But yet she does not sleep. Her eyes
Still watch in wide surprise

The thirsty knife that pitied her;
But those lids never stir,

Though creeping Fear still gnaws like pain
The hollow of her brain.

She must have some sly plan, the cheat,
To lie so still. The beat

That once throbbed like a muffled drum
With fear to hear me come,

Now never sounds when I creep nigh.
Oh! she was always sly.

And if to spite her, I dared steal
Behind her bed, and feel

With fumbling fingers for her heart. . . .
Ere I could touch the smart,

Once more wild shriek on shriek would tear
The dumb and shuddering air. . . .

And still she never speaks to me.
She only smiles to see

How in dark corners secret-sly
New-born Eternity,

All spider-like, doth spin and cast
Strange threads to hold Time fast.

The title of the book is *The Wooden Pegasus* (Blackwell; 6s. net).

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